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Songs of the ages (The Bible story)

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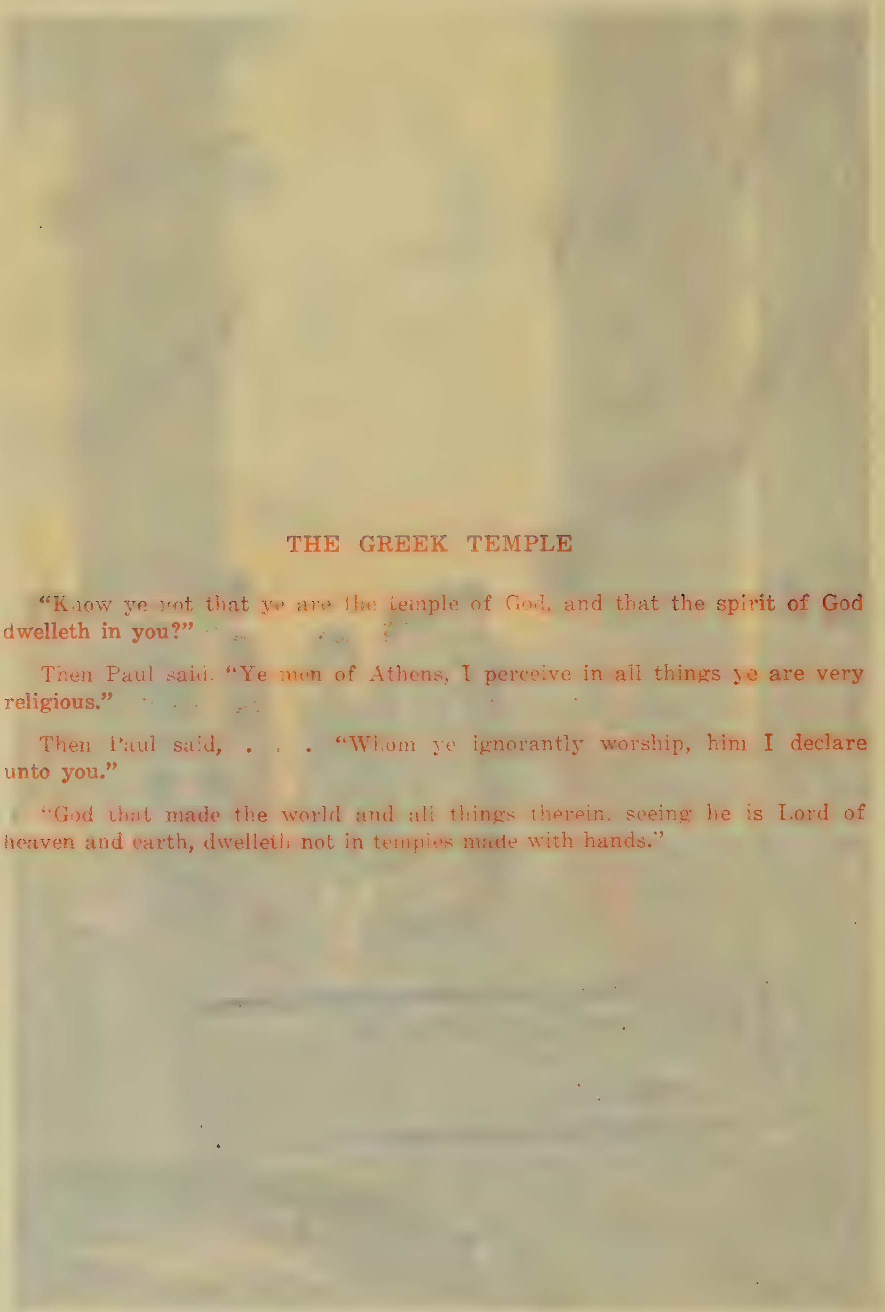

THE GREEK TEMPLE

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

Then Paul said. "Ye men of Athens, I perceive in all things ye are very religious."

Then Paul said, . . . "Whom ye ignorantly worship, him I declare unto you."

"God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands."

THE BIBLE STORY

VOLUME FIVE
SONGS OF THE AGES

ARRANGED AND EDITED BY

REV. NEWTON MARSHALL HALL, D.D.
MINISTER OF THE NORTH CHURCH, SPRINGFIELD, MASSACHUSETTS

AND

REV. IRVING FRANCIS WOOD, PH.D.
PROFESSOR OF
BIBLICAL LITERATURE AND COMPARATIVE RELIGION
AT SMITH COLLEGE

Authors of "The Early Days of Israel" "Advanced Bible Studies" Etc.

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PREFACE

In this volume are gathered up selections of the most inspiring literature which the Bible contains. The Psalms are given nearly entire, but with fresh titles and a new typographical arrangement. The book of Job is presented in a way to interest the modern reader. The material found in the "Prophets," usually entirely unintelligible to young readers, is given in a form which should prove interesting and inspiring. In addition to the sublime poetry of the Old Testament inspiring passages from the New Testament not elsewhere used are given here. These are not in poetic form, but the sublimity of thought and lofty style of utterance entitle them to a place beside the splendid poetry of the Old Testament. The contents of this volume ought to become perfectly familiar to older children by frequent reading and study.

We hope that it may be found extremely useful also for devotional reading; for family and public devotions and for private reading. Here, in one volume, are those portions of the Holy Scriptures which, in a peculiar sense, grew out of a deep spiritual feeling. To these portions particularly, the best minds of the ages have turned for spiritual uplift, for inspiration and consolation. The editors can hope for no higher reward than that this book should contribute to the growth of personal spiritual life.

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THE POETRY OF THE BIBLE

The first poetry was made to be sung. It almost made itself. It had two qualities—the expression of strong feeling of some kind, and some sort of rhythm that could be put into song. Ever since the days when all men were savages, and told simple stories and sang rude songs as they gathered about the campfires, those two things have marked the difference between poetry and prose. Poetry must have feeling and rhythm. In most languages the rhythm is one of sound. The words flow along so easily that they run themselves into a sort of tune. That is what is called measure. Measure cannot be easily translated from one language to another. Even if it could, it would not always be so beautiful as it is in the language in which it is first written. So it comes about that we do not often try to get the rhythm of the words in the poetry of the Bible. Indeed, scholars have puzzled themselves greatly over just what sort of rhythm the words of Hebrew poetry have. The Hebrews who wrote the poetry did not think it worth while to say anything about that, and later men forgot that there was any rhythm at all; so now it has to be all discovered over again. But Hebrew poetry has also another kind of rhythm beside that of words—a kind which English poetry does not have. It is the rhythm of thought. In Hebrew poetry a thought is expressed in the first line, then either repeated with some slight change, its opposite expressed, or something added to it, in the second. The following are illustrations:—

The thought repeated:—

The Lord is my light and my salvation;
 whom shall I fear?
The Lord is the strength of my life;
 of whom shall I be afraid?

The opposite expressed:—

A wise son maketh a glad father,
 But a foolish son is the heaviness of his
 mother.

Additions made to the thought:—

All the paths of the Lord are lovingkind-
 ness and truth
Unto such as keep his covenant and his tes-
 timonies.

This rhythm of thought is called parallelism; and parallelism is the one thing that makes Hebrew poetry differ from prose.

In most Eastern languages the line between poetry and prose is not so sharply drawn as in our Western languages. When a man made a speech, it often fell quite naturally into poetry. So a good deal of the talk of Jesus, even, seems to have been in the form of Hebrew poetry; as when he said:—

Be not anxious for your life,
    what ye shall eat or what ye shall drink,
  Nor yet for your body,
    what ye shall put on.
Is not the life more than the food
And the body than the raiment?

In the same way the New Testament writers also, being mostly Hebrews in thought, although they wrote in Greek, often fell into poetry, when some strong feeling moved them.

The study of the form of the poetry of the Bible is very fascinating, the form is so rich in variety and often so remarkably well fitted to express the thought of the poetry.

Yet after all the richest part of the Biblical poetry is the strong feeling that it shows. For example, in that little song of the shepherd, the twenty-third Psalm, the form is very beautiful with its rhythm of thought, but much more beautiful is the strong feeling of perfect trust in the loving care of the Good Shepherd.

SELECTIONS FROM THE PSALMS

THE BOOK OF PSALMS

The Book of Psalms is the Hebrew hymn book. The Psalms were gathered to sing at the services in the temple at Jerusalem. Here there was no sermon, as there is in our churches, and as there often was in the synagogues which were scattered all over the land, but there was a large choir which sung these Psalms of praise, while the people stood below and listened. Some of the Psalms were written for this choir. Others, written for other purposes, were put into this hymn book, sometimes with more or less change from their first form, as is the case with many hymns in our own hymn books. Praise to God is the most common thought of these poems, but many other thoughts are found in them—sorrow for sin and trust in God's goodness and hope for the future and thanksgiving for God's care in the past. Hardly a thought about God's relation to man but finds its expression in these songs. They were the work of many men through many years. They express the joy and the sorrow of many minds in many different situations. That is why they still fit so many different lives in all parts of the world. They are very simple and very beautiful, and they have always been, and doubtless always will be, dear to the hearts of all those who try to find God. Mr. Gilmour, the missionary to the Mongols, once wrote: "When I find I cannot make headway in devotion, I open in the Psalms, and push out in my canoe, and let myself be carried along in the stream of devotion which flows through the whole book. The current always sets toward God, and in most places is strong and deep." So many men have found that the broad river of the Psalms bore them toward God.

THE RIGHTEOUS MAN

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

The wicked are not so;
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous:
But the way of the wicked shall perish.

—*Psalm 1.*

A MORNING PRAYER

Lord, how are mine adversaries increased!
Many are they that rise up against me.
Many there be which say of my soul,
There is no help for him in God.
But thou, O Lord, art a shield about me;
My glory, and the lifter up of mine head.

I cry unto the Lord with my voice,
And he answereth me out of his holy hill.
I laid me down and slept;
I awaked; for the Lord sustaineth me.

—*Psalm 3: 1-5.*

AN EVENING PRAYER

Answer me when I call, O God of my righteousness;
Thou hast set me at large when I was in distress:
Have mercy upon me, and hear my prayer.
O ye sons of men, how long shall my glory be turned into dishonour?
How long will ye love vanity, and seek after falsehood?

But know that the Lord hath set apart him that is godly for himself:
The Lord will hear when I call unto him.
Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still.
Offer the sacrifices of righteousness,
And put your trust in the Lord.

Many there be that say, Who will shew us any good?
Lord, lift thou up the light of thy countenance upon us.
Thou hast put gladness in my heart,
More than they have when their corn and their wine are increased.
In peace will I both lay me down and sleep:
For thou, Lord, alone makest me dwell in safety.

—*Psalm 4.*

A LITTLE LOWER THAN GOD

O Lord, our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory upon the heavens.
Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honour.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
O Lord, our Lord,
How excellent is thy name in all the earth!

—*Psalm 8.*

THE UPRIGHT MAN

Lord, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart.
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbour.
In whose eyes a reprobate is despised;
But he honoureth them that fear the Lord.
He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.

—*Psalm 15.*

TRUST IN THE LORD

Preserve me, O God: for in thee do I put my trust.
I have said unto the Lord, Thou art my Lord:
I have no good beyond thee.
The Lord is the portion of mine inheritance and of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
I will bless the Lord, who hath given me counsel:
Yea, my heart instructeth me in the night seasons.
I have set the Lord always before me:
Because he is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth;
My flesh also shall dwell in safety.
For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thine holy one to see corruption.
Thou wilt shew me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.

—*Psalm 16.*

A PLEA FOR HELP

Hear the right, O Lord, attend unto my cry;
Give ear unto my prayer, that goeth not out of feigned lips.
Let my sentence come forth from thy presence;
Let thine eyes look upon equity.
Thou hast proved mine heart; thou hast visited me in the night;
Thou hast tried me, and findest nothing;
I am purposed that my mouth shall not transgress.
As for the works of men, by the word of thy lips
I have kept me from the ways of the violent.
My steps have held fast to thy paths,
My feet have not slipped.
I have called upon thee, for thou wilt answer me, O God:
Incline thine ear unto me, and hear my speech.
Shew thy marvellous lovingkindness, O thou that savest them which put their trust in thee
From those that rise up against them, by thy right hand.
Keep me as the apple of the eye,
Hide me under the shadow of thy wings.
As for me, I shall behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.

—*Psalm 17.*

A SONG OF DELIVERANCE

In my distress I called upon the Lord,
And cried unto my God:
He heard my voice out of his temple,
And my cry before him came into his ears.
Then the earth shook and trembled,
The foundations also of the mountains moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down;
And thick darkness was under his feet.
And he rode upon a cherub, and did fly:
Yea, he flew swiftly upon the wings of the wind.
He made darkness his hiding place, his pavilion round about him;
Darkness of waters, thick clouds of the skies:
At the brightness before him his thick clouds passed,
Hailstones and coals of fire.
The Lord also thundered in the heavens,
And the Most High uttered his voice;
Hailstones and coals of fire.
And he sent out his arrows, and scattered them;
Yea, lightnings manifold, and discomfited them.

Then the channels of waters appeared,
And the foundations of the world were laid bare,
At thy rebuke, O Lord,
At the blast of the breath of thy nostrils.
He sent from on high, he took me;
He drew me out of many waters.
He delivered me from my strong enemy,
And from them that hated me, for they were too mighty for me.
I love thee, O Lord, my strength.
The Lord is my rock, and my fortress, and my deliverer;
My God, my strong rock, in him will I trust;
My shield, and the horn of my salvation, my high tower.
I will call upon the Lord, who is worthy to be praised:
So shall I be saved from mine enemies.
The cords of death compassed me,
And the floods of ungodliness made me afraid.
The cords of Sheol were round about me:
The snares of death came upon me.
They came upon me in the day of my calamity:
But the Lord was my stay.
He brought me forth also into a large place;
He delivered me, because he delighted in me.
The Lord rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompensed me.
For I have kept the ways of the Lord,
And have not wickedly departed from my God.
For all his judgments were before me,

And I put not away his statutes from me.
I was also perfect with him,
And I kept myself from mine iniquity.
Therefore hath the Lord recompensed me according to my righteousness,
According to the cleanness of my hands in his eyesight.
With the merciful thou wilt shew thyself merciful;
With the perfect man thou wilt shew thyself perfect;
With the pure thou wilt shew thyself pure;
And with the perverse thou wilt shew thyself froward.
For thou wilt save the afflicted people;
But the haughty eyes thou wilt bring down.
For thou wilt light my lamp:
The Lord my God will lighten my darkness.
For by thee I run upon a troop;
And by my God do I leap over a wall.
As for God, his way is perfect:
The word of the Lord is tried;
He is a shield unto all them that trust in him.
For who is God, save the Lord?
And who is a rock, beside our God?
The God that girdeth me with strength,
And maketh my way perfect.
He maketh my feet like hinds' feet:
And setteth me upon my high places.

The Lord liveth; and blessed be my rock;
And exalted be the God of my salvation:
Even the God that executeth vengeance for me,

And subdueth peoples under me.
He rescueth me from mine enemies:
Yea, thou liftest me up above them that rise up against me;
Thou deliverest me from the violent man.
Therefore I will give thanks unto thee, O Lord, among the nations,
And will sing praises unto thy name.
Great deliverance giveth he to his king,
And showeth lovingkindness to his anointed,
To David and to his seed, for evermore.

—*Psalm 18:1-33, 46-50.*

SONG OF THE EARTH AND SKY

The heavens declare the glory of God;
And the firmament sheweth his handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language;
Their voice cannot be heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

The law of the Lord is perfect, restoring the soul:
The testimony of the Lord is sure, making wise the simple.
The precepts of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever:
The judgments of the Lord are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:

Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
In keeping of them there is great reward.
Who can understand his errors?
Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me: then shall I be perfect,
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart be acceptable in thy sight,
O Lord, my strength, and my redeemer.

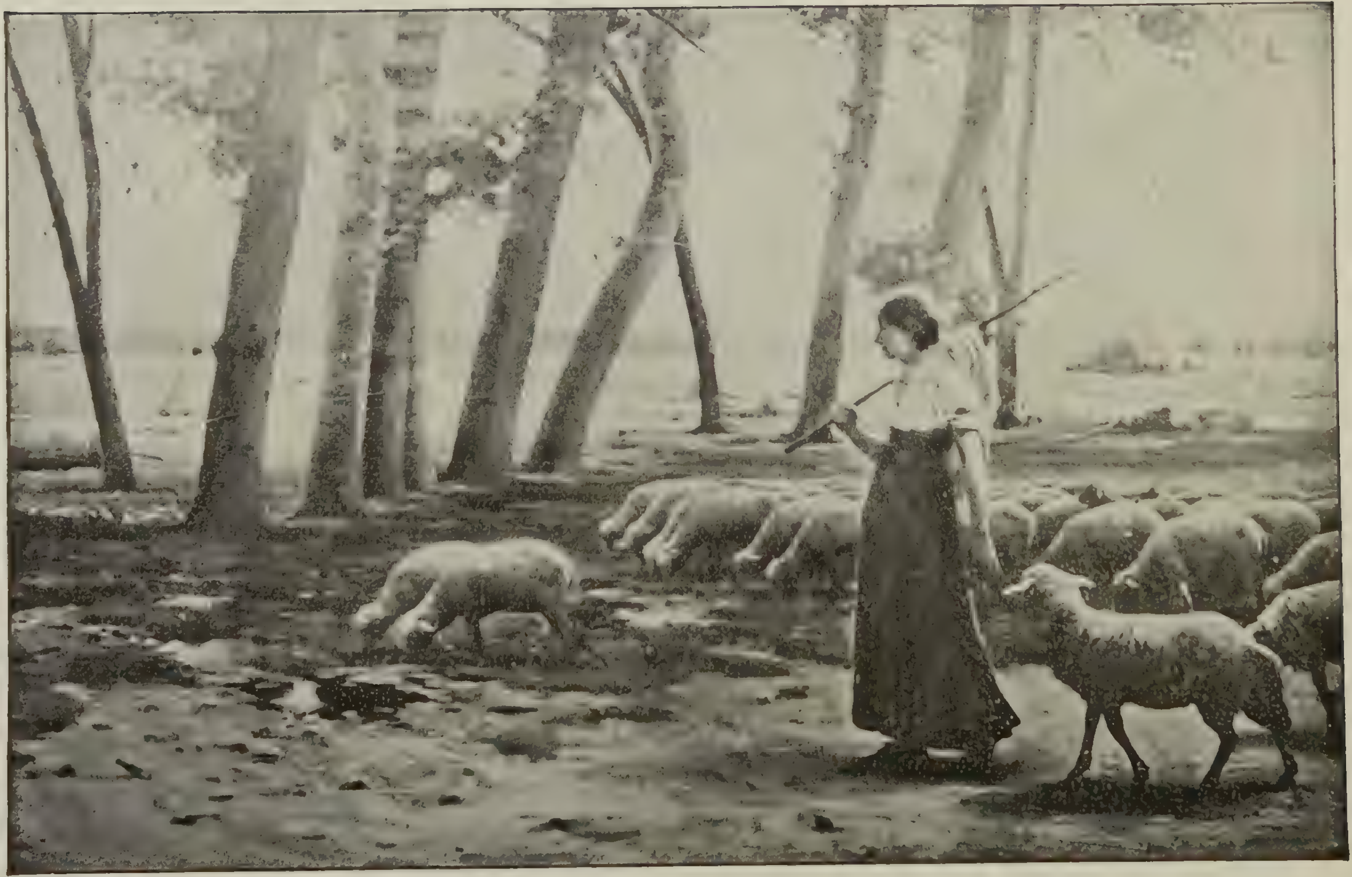
—*Psalm 19.*

OUR TRUST IS IN GOD

The Lord answer thee in the day of trouble:
The name of the God of Jacob set thee up on high;
Send thee help from the sanctuary,
And strengthen thee out of Zion;
Remember all thy offerings,
And accept thy burnt sacrifice;
Grant thee thy heart's desire,
And fulfil all thy counsel.
We will triumph in thy salvation,
And in the name of our God we will set up our banners:
The Lord fulfil all thy petitions.
Now know I that the Lord saveth his anointed;
He will answer him from his holy heaven
With the saving strength of his right hand.
Some trust in chariots, and some in horses:
But we will make mention of the name of the Lord our God.
They are bowed down and fallen:
But we are risen, and stand upright.

—Psalm 20: 1-8.

“He maketh me to lie down in green pastures,
He leadeth me beside the still waters ”



THE GOOD SHEPHERD

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord for ever.

—*Psalm 23.*

THE EARTH IS THE LORD'S

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek after him,
That seek thy face, O God of Jacob.

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.
Who is this King of glory?
The Lord of hosts,
He is the King of glory.

—*Psalm 24.*

SHOW ME THY WAYS, TEACH ME THY PATHS

Unto thee, O Lord, do I lift up my soul.
O my God, in thee have I trusted,
Let me not be ashamed;
Let not mine enemies triumph over me.
Yea, none that wait on thee shall be ashamed:
They shall be ashamed that deal treacherously without cause.
Shew me thy ways, O Lord;
Teach me thy paths.
Guide me in thy truth, and teach me;
For thou art the God of my salvation;
On thee do I wait all the day.
Remember, O Lord, thy tender mercies and thy lovingkindnesses;
For they have been ever of old.
Remember not the sins of my youth, nor my transgressions:
According to thy lovingkindness remember thou me,
For thy goodness' sake, O Lord.
Good and upright is the Lord:
Therefore will he instruct sinners in the way.
The meek will he guide in judgment:
And the meek will he teach his way.
All the paths of the Lord are lovingkindness and truth

Unto such as keep his covenant and his testimonies.
For thy name's sake, O Lord,
Pardon mine iniquity, for it is great.

What man is he that feareth the Lord?
Him shall he instruct in the way that he shall choose.
His soul shall dwell at ease;
And his seed shall inherit the land.
The secret of the Lord is with them that fear him;
And he will shew them his covenant.
Mine eyes are ever toward the Lord;
For he shall pluck my feet out of the net.
Turn thee unto me, and have mercy upon me;
For I am desolate and afflicted.
The troubles of my heart are enlarged:
O bring thou me out of my distresses.
Consider mine affliction and my travail;
And forgive all my sins.
Consider mine enemies, for they are many;
And they hate me with cruel hatred.
O keep my soul, and deliver me:
Let me not be ashamed, for I put my trust in thee.
Let integrity and uprightness preserve me,
For I wait on thee.
Redeem Israel, O God,
Out of all his troubles.

—*Psalm 25.*

I HAVE WALKED IN THY TRUTH

Judge me, O Lord, for I have walked in mine integrity:
I have trusted also in the Lord without wavering.
Examine me, O Lord, and prove me;
Try my heart and my mind.
For thy lovingkindness is before mine eyes;
And I have walked in thy truth.
I have not sat with men of falsehood;
Neither will I go in with dissemblers.
I hate the assembly of evil-doers,
And will not sit with the wicked.
I will wash my hands in innocency:
So will I compass thine altar, O Lord;
That I may make the voice of thanksgiving to be heard,
And tell of all thy wondrous works.
Lord, I love the habitation of thy house,
And the place where thy glory dwelleth.
Gather not my soul with sinners,
Nor my life with men of blood;
In whose hands is wickedness,
And their right hand is full of bribes.
But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.
My foot standeth in an even place:
In the congregations will I bless the Lord.

—*Psalm 26.*

THE LORD IS MY SALVATION

The Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life; of whom shall I be afraid?
Though an host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.
One thing have I asked of the Lord, that will I seek after;
That I may dwell in the house of the Lord all the days of my life,
To behold the beauty of the Lord, and to inquire in his temple.
For in the day of trouble he shall keep me secretly in his pavilion:
In the covert of his tabernacle shall he hide me;
He shall lift me up upon a rock.
And now shall mine head be lifted up above mine enemies round about me;
And I will offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face; my heart said unto thee,

Thy face, Lord, will I seek.
Hide not thy face from me;
Put not thy servant away in anger:
Thou hast been my help;
Cast me not off, neither forsake me, O God of my salvation.
For my father and my mother have forsaken me,
But the Lord will take me up.
Teach me thy way, O Lord;
And lead me in a plain path,
Because of mine enemies.
Deliver me not over unto the will of mine adversaries:
For false witnesses are risen up against me, and such as
breathe out cruelty.
I had fainted, unless I had believed to see the goodness of
the Lord:
In the land of the living.
Wait on the Lord:
Be strong, and let thine heart take courage;
Yea, wait thou on the Lord.

—*Psalm 27.*

THE GLORY OF THE LORD

Give unto the Lord, O ye sons of the mighty,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name;
Worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters:
The God of glory thundereth,
Even the Lord upon many waters.
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.
The voice of the Lord breaketh the cedars;
Yea, the Lord breaketh in pieces the cedars of Lebanon.
He maketh them also to skip like a calf;
Lebanon and Sirion like a young wild-ox.
The voice of the Lord cleaveth the flames of fire.
The voice of the Lord shaketh the wilderness;
The Lord shaketh the wilderness of Kadesh.
The voice of the Lord maketh the hinds to calve,
And strippeth the forests bare:
And in his temple everything saith, Glory!

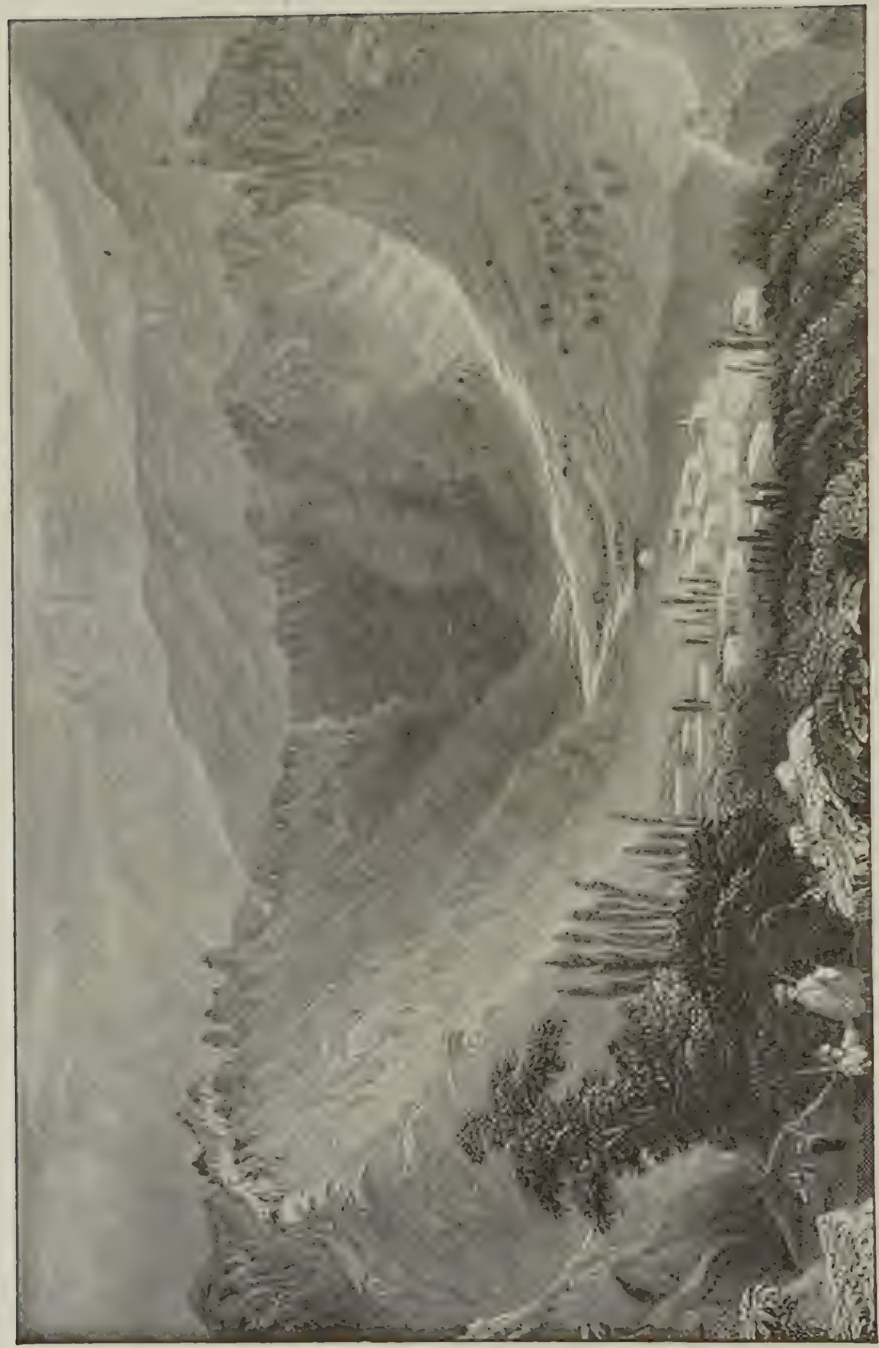
The Lord sat as king at the Flood;
Yea, the Lord sitteth as king for ever.
The Lord will give strength unto his people;
The Lord will bless his people with peace.

—Psalm 29.

A VILLAGE IN THE LEBANON

From an old engraving

“The voice of the Lord is full of majesty,
The voice of the Lord breaketh the cedars,
Yea, the Lord breaketh the cedars of Lebanon”



WEEPING MAY ENDURE FOR A NIGHT, BUT JOY COMETH IN THE MORNING

I will extol thee, O Lord; for thou hast raised me up,
And hast not made my foes to rejoice over me.
O Lord my God,
I cried unto thee, and thou hast healed me.
O Lord, thou hast brought up my soul from Sheol;
Thou hast kept me alive, that I should not go down to the pit.
Sing praise unto the Lord, O ye saints of his,
And give thanks to his holy name.
For his anger is but for a moment;
His favor is for a lifetime:
Weeping may tarry for the night,
But joy cometh in the morning.

As for me, I said in my prosperity,
I shall never be moved.
Thou, Lord, of thy favor hadst made my mountain to stand strong:
Thou didst hide thy face; I was troubled.
I cried to thee, O Lord;
And unto the Lord I made supplication:
What profit is there in my blood, when I go down to the pit?

Shall the dust praise thee? shall it declare thy truth?
Hear, O Lord, and have mercy upon me:
Lord, be thou my helper.
Thou hast turned for me my mourning into dancing;
Thou hast loosed my sackcloth, and girded me with gladness;
To the end that my glory may sing praise to thee, and not be silent.
O Lord my God, I will give thanks unto thee for ever.

—*Psalm 30.*

MY TIMES ARE IN THY HANDS

In thee, O Lord, do I put my trust; let me never be ashamed:
Deliver me in thy righteousness.
Bow down thine ear unto me; deliver me speedily:
Be thou to me a strong rock, an house of defence to save me.
For thou art my rock and my fortress;
Therefore for thy name's sake lead me and guide me.
Pluck me out of the net that they have laid privily for me;
For thou art my strong hold.
Into thine hand I commend my spirit:
Thou hast redeemed me, O Lord, thou God of truth.
I hate them that regard lying vanities:
But I trust in the Lord.
I will be glad and rejoice in thy mercy:
For thou hast seen my affliction;
Thou hast known my soul in adversities:
And thou hast not shut me up into the hand of the enemy;
Thou hast set my feet in a large place.

Have mercy upon me, O Lord, for I am in distress:
Mine eye wasteth away with grief, yea, my soul and my body.
For my life is spent with sorrow, and my years with sighing:

My strength faileth because of mine iniquity, and my bones
are wasted away.
Because of all mine adversaries I am become a reproach,
Yea, unto my neighbours exceedingly, and a fear to mine
acquaintance:
They that did see me without fled from me.
I am forgotten as a dead man out of mind:
I am like a broken vessel.
For I have heard the defaming of many,
Terror on every side:
While they took counsel together against me,
They devised to take away my life.
But I trusted in thee, O Lord:
I said, Thou art my God.
My times are in thy hand:
Deliver me from the hand of mine enemies, and from them
that persecute me.
Make thy face to shine upon thy servant:
Save me in thy lovingkindness.
Let me not be ashamed, O Lord; for I have called upon
thee:
Let the wicked be ashamed, let them be silent in Sheol.
Let the lying lips be dumb;
Which speak against the righteous insolently,
With pride and contempt.

Oh how great is thy goodness,
Which thou hast laid up for them that fear thee,
Which thou hast wrought for them that take refuge in thee,
Before the sons of men!

In the covert of thy presence wilt thou hide them from the plottings of man:
Thou wilt keep them secretly in a pavilion from the strife of tongues.
Blessed be the Lord;
For he hath showed me his marvellous lovingkindness in a strong city.
As for me, I said in my haste,
I am cut off from before thine eyes:
Nevertheless thou heardest the voice of my supplications
When I cried unto thee.
O love the Lord, all ye his saints:
The Lord preserveth the faithful,
And plentifully rewardeth him that dealeth proudly.
Be strong, and let your heart take courage,
All ye that hope in the Lord.

—*Psalm 31.*

REJOICE

Rejoice in the Lord, O ye righteous:
Praise is comely for the upright.
Give thanks unto the Lord with harp:
Sing praises unto him with the psaltery of ten strings.
Sing unto him a new song;
Play skilfully with a loud noise.
For the word of the Lord is right;
And all his work is done in faithfulness.
He loveth righteousness and judgment:
The earth is full of the lovingkindness of the Lord.
By the word of the Lord were the heavens made;
And all the host of them by the breath of his mouth.
He gathereth the waters of the sea together as an heap:
He layeth up the deeps in storehouses.

Let all the earth fear the Lord:
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was done;
He commanded, and it stood fast.
The Lord bringeth the counsel of the nations to nought:
He maketh the thoughts of the peoples to be of none effect.
The counsel of the Lord standeth fast for ever,
The thoughts of his heart to all generations.
Blessed is the nation whose God is the Lord;

The people whom he hath chosen for his own inheritance.
The Lord looketh from heaven;
He beholdeth all the sons of men;
From the place of his habitation he looketh forth
Upon all the inhabitants of the earth;
He that fashioneth the hearts of them all,
That considereth all their works.
There is no king saved by the multitude of an host:
A mighty man is not delivered by great strength.
An horse is a vain thing for safety:
Neither shall he deliver any by his great power.
Behold, the eye of the Lord is upon them that fear him,
Upon them that hope in his mercy;
To deliver their soul from death,
And to keep them alive in famine.
Our soul hath waited for the Lord:
He is our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name.
Let thy mercy, O Lord, be upon us,
According as we have hoped in thee.

—*Psalm 33.*

I WILL BLESS THE LORD

I will bless the Lord at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord:
The meek shall hear thereof, and be glad.
O magnify the Lord with me,
And let us exalt his name together.
I sought the Lord, and he answered me,
And delivered me from all my fears.
They looked unto him, and were lightened:
And their faces shall never be confounded.
This poor man cried, and the Lord heard him,
And saved him out of all his troubles.
The angel of the Lord encampeth round about them that fear him,
And delivereth them.
O taste and see that the Lord is good:
Blessed is the man that trusteth in him.
O fear the Lord, ye his saints:
For there is no want to them that fear him.
The young lions do lack, and suffer hunger:
But they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me:
I will teach you the fear of the Lord.

What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.
The eyes of the Lord are toward the righteous,
And his ears are open unto their cry.
The face of the Lord is against them that do evil,
To cut off the remembrance of them from the earth.
The righteous cried, and the Lord heard,
And delivered them out of all their troubles.
The Lord is nigh unto them that are of a broken heart.
And saveth such as be of a contrite spirit.
Many are the afflictions of the righteous:
But the Lord delivereth him out of them all.
He keepeth all his bones:
Not one of them is broken.
Evil shall slay the wicked:
And they that hate the righteous shall be condemned.
The Lord redeemeth the soul of his servants:
And none of them that trust in him shall be condemned.

—*Psalm 34.*

UNDER THE SHADOW OF THY WINGS

Thy lovingkindness, O Lord, is in the heavens;
Thy faithfulness reacheth unto the skies.
Thy righteousness is like the great mountains,
Thy judgments are a great deep:
O Lord, thou preservest man and beast.
How precious is thy lovingkindness, O God!
And the children of men take refuge under the shadow of thy wings.
They shall be abundantly satisfied with the fatness of thy house;
And thou shalt make them drink of the river of thy pleasures.
For with thee is the fountain of life:
In thy light shall we see light.
O continue thy lovingkindness unto them that know thee;
And thy righteousness to the upright in heart.

—*Psalm 36:5-10.*

WAIT PATIENTLY

Fret not thyself because of evil-doers,
Neither be thou envious against them that work unrighteousness.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the Lord, and do good;
Dwell in the land, and follow after faithfulness.
Delight thyself also in the Lord;
And he shall give thee the desires of thine heart.
Commit thy way unto the Lord;
Trust also in him, and he shall bring it to pass.
And he shall make thy righteousness to go forth as the light,
And thy judgment as the noonday.
A man's goings are established of the Lord;
And he delighteth in his way.
Though he fall, he shall not be utterly cast down:
For the Lord upholdeth him with his hand.
I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging their bread.
All the day long he dealeth graciously, and lendeth;
And his seed is blessed.
Depart from evil, and do good;
And dwell for evermore.

I have seen the wicked in great power,
And spreading himself like a green tree in its native soil.
But one passed by, and, lo, he was not:
Yea, I sought him, but he could not be found.
Mark the perfect man, and behold the upright:
For the latter end of that man is peace.
As for transgressors, they shall be destroyed together
The latter end of the wicked shall be cut off.
But the salvation of the righteous is of the Lord:
He is their strong hold in the time of trouble.
And the Lord helpeth them, and rescueth them:
He rescueth them from the wicked, and saveth them,
Because they have taken refuge in him.

—*Psalm 37:1-6, 23-27, 35-40.*

A NEW SONG

I waited patiently for the Lord;
And he inclined unto me, and heard my cry.
He brought me up also out of an horrible pit, out of the miry clay;
And he set my feet upon a rock, and established my goings.
And he hath put a new song in my mouth, even praise unto our God:
Many shall see it, and fear,
And shall trust in the Lord.
Blessed is the man that maketh the Lord his trust,
And respecteth not the proud, nor such as turn aside to lies.

Many, O Lord my God, are the wonderful works which thou hast done,
And thy thoughts which are to us-ward:
They cannot be set in order unto thee;
If I would declare and speak of them,
They are more than can be numbered.
Sacrifice and offering thou hast no delight in;
Mine ears hast thou opened:
Burnt offering and sin offering hast thou not required.
Then said I, “Lo, I am come;
In the roll of the book it is written of me:
I delight to do thy will, O my God;
Yea, thy law is within my heart.”

I have published righteousness in the great congregation;
Lo, I will not refrain my lips,
O Lord, thou knowest.
I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation:
I have not concealed thy lovingkindness and thy truth from
the great congregation.
Withhold not thou thy tender mercies from me, O Lord:
Let thy lovingkindness and thy truth continually preserve
me.

—*Psalm 40:1-11.*

MOUNT HERMON

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission

"Therefore do I remember thee from the land of Jordan,
And the Hermons, from the hill Mizar"

A SONG IN TIME OF TROUBLE

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, "Where is thy God?"
These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him
For the health of his countenance.

O my God, my soul is cast down within me:
Therefore do I remember thee from the land of Jordan
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
Yet the Lord will command his lovingkindness in the daytime,
And in the night his song shall be with me,
Even a prayer unto the God of my life.

I will say unto God my rock, "Why hast thou forgotten me?"
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine adversaries reproach me;
While they continually say unto me, "Where is thy God?"
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
For thou art the God of my strength; why hast thou cast me off?
Why go I mourning because of the oppression of the enemy?
O send out thy light and thy truth; let them lead me:
Let them bring me unto thy holy hill,
And to thy tabernacles.
Then will I go unto the altar of God,
Unto God my exceeding joy:
And upon the harp will I praise thee, O God, my God
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

—*Psalms 42, 43.*

IN THE DAY OF ADVERSITY

We have heard with our ears, O God,
Our fathers have told us,
What work thou didst in their days,
In the days of old.
Thou didst drive out the nations with thy hand;
But them thou didst plant:
Thou didst afflict the peoples;
But them thou didst spread abroad.
For they got not the land in possession by their own sword,
Neither did their own arm save them;
But thy right hand, and thine arm, and the light of thy
countenance,
Because thou wast favorable unto them.
Thou art my King, O God:
Command deliverance for Jacob.
Through thee will we push down our adversaries:
Through thy name will we tread them under that rise up
against us.
For I will not trust in my bow,
Neither shall my sword save me.
But thou hast saved us from our adversaries,
And hast put them to shame that hate us.
In God have we made our boast all the day long,
And we will give thanks unto thy name for ever.

But now thou hast cast us off, and brought us to dishonour;
And goest not forth with our hosts.
Thou makest us to turn back from the adversary:
And they which hate us spoil for themselves.
Thou hast given us like sheep appointed for meat;
And hast scattered us among the nations.
Thou sellest thy people for nought,
And hast not increased thy wealth by their price.
Thou makest us a reproach to our neighbours,
A scorn and a derision to them that are round about us.
Thou makest us a byword among the nations.
A shaking of the head among the peoples.
All the day long is my dishonour before me,
And the shame of my face hath covered me,
For the voice of him that reproacheth and blasphemeth;
By reason of the enemy and the avenger.

All this is come upon us; yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
Our heart is not turned back,
Neither have our steps declined from thy way;
That thou hast sore broken us in the place of jackals,
And covered us with the shadow of death.
If we have forgotten the name of our God,
Or spread forth our hands to a strange god;
Shall not God search this out?
For he knoweth the secrets of the heart.
Yea, for thy sake are we killed all the day long;
We are counted as sheep for the slaughter.

Awake, why sleepest thou, O Lord?
Arise, cast us not off for ever.
Wherefore hidest thou thy face,
And forgettest our affliction and our oppression?
For our soul is bowed down to the dust:
Our belly cleaveth unto the earth.
Rise up for our help,
And redeem us for thy lovingkindness' sake.

—*Psalm 44.*

A MARRIAGE SONG FOR THE WEDDING OF A KING

My heart overfloweth with a goodly matter:
I speak the things which I have made touching the king:
My tongue is the pen of a ready writer.

Thou art fairer than the children of men;
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
Gird thy sword upon thy thigh,
O mighty one,
Thy glory and thy majesty.
And in thy majesty ride on prosperously,
Because of truth and meekness and righteousness:
And thy right hand shall teach thee terrible things.
Thine arrows are sharp;
The peoples fall under thee;
They are in the heart of the king's enemies.
Thy throne, O God, is for ever and ever:
A sceptre of equity is the sceptre of thy kingdom.
Thou hast loved righteousness, and hated wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments smell of myrrh, and aloes, and cassia;
Out of ivory palaces stringed instruments have made thee glad.

Kings' daughters are among thy honourable women:
Upon thy right hand did stand the queen in gold of Ophir.
Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house:
So will the king desire thy beauty;
For he is thy lord; and reverence thou him.
And the daughter of Tyre shall be there with a gift;
The rich among the people shall entreat thy favor.
The king's daughter within the palace is all glorious:
Her clothing is inwrought with gold.
She shall be led unto the king in broidered work:
The virgins her companions that follow her
Shall be brought unto thee.
With gladness and rejoicing shall they be led:
They shall enter into the king's palace.
Instead of thy fathers shall be thy children,
Whom thou shalt make princes in all the earth.
I will make thy name to be remembered in all generations:
Therefore shall the peoples give thee thanks for ever and
ever.

—*Psalm 45.*

GOD IS OUR REFUGE

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the
seas;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof make glad the city
of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God shall help her, and that right early.
The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
The Lord of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the
earth.
The Lord of hosts is with us;
The God of Jacob is our refuge. —*Psalm 46.*

A SONG OF VICTORY

O clap your hands, all ye peoples;
Shout unto God with the voice of triumph.
For the Lord Most High is terrible;
He is a great King over all the earth.
He shall subdue the peoples under us,
And the nations under our feet.
He shall choose our inheritance for us,
The excellency of Jacob whom he loved.
God is gone up with a shout,
The Lord with the sound of a trumpet.

Sing praises to God, sing praises.
Sing praises unto our King, sing praises.
For God is the King of all the earth:
Sing ye praises with understanding.
God reigneth over the nations:
God sitteth upon his holy throne.
The princes of the peoples are gathered together
To be the people of the God of Abraham:
For the shields of the earth belong unto God;
He is greatly exalted.

—Psalm 47

A SONG OF MOUNT ZION

Great is the Lord, and greatly to be praised,
In the city of our God, in his holy mountain.
Beautiful in elevation, the joy of the whole earth,
Is mount Zion, on the sides of the north,
The city of the great King.

We have thought on thy lovingkindness, O God,
In the midst of thy temple.
As is thy name, O God,
So is thy praise unto the ends of the earth:
Thy right hand is full of righteousness.
Let mount Zion be glad,
Let the daughters of Judah rejoice,
Because of thy judgments.
Walk about Zion, and go round about her:
Tell the towers thereof.
Mark ye well her bulwarks,
Consider her palaces;
That ye may tell it to the generation following.
For this God is our God for ever and ever:
He will be our guide even unto death.

—*Psalm 48:1, 2, 9-14.*

SHEPHERD WITH HIS FLOCK

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This beautiful picture is typical of the Oriental country. The view is the Scamander made famous by Homer, and the country is in the vicinity of old Troy, mentioned in the New Testament and again brought to notice by the conflicts of the great European war (1916)

THE CATTLE UPON A THOUSAND HILLS ARE HIS

God, even God, the Lord, hath spoken,
And called the earth from the rising of the sun unto the
going down thereof.
Out of Zion, the perfection of beauty,
God hath shined forth.
Our God shall come, and shall not keep silence:
A fire shall devour before him,
And it shall be very tempestuous round about him.
He shall call to the heavens above,
And to the earth, that he may judge his people:
Gather my saints together unto me;
Those that have made a covenant with me by sacrifice
And the heavens shall declare his righteousness;
For God is judge himself.
Hear, O my people, and I will speak;
O Israel, and I will testify unto thee:
I am God, even thy God.
I will not reprove thee for thy sacrifices;
And thy burnt offerings are continually before me.
I will take no bullock out of thy house,
Nor he-goats out of thy folds.
For every beast of the forest is mine,
And the cattle upon a thousand hills.

I know all the fowls of the mountains:
And the wild beasts of the field are mine.
If I were hungry, I would not tell thee:
For the world is mine, and the fulness thereof.
Will I eat the flesh of bulls,
Or drink the blood of goats?
Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High:
And call upon me in the day of trouble;
I will deliver thee, and thou shalt glorify me.

—*Psalm 50:1-15.*

A PRAYER OF REPENTANCE

Have mercy upon me, O God, according to thy loving-
kindness:
According to the multitude of thy tender mercies blot out
my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.
Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation:
And uphold me with a free spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

O Lord, open thou my lips;
And my mouth shall shew forth thy praise.
For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
—*Psalm 51:1-17.*

BE THOU EXALTED, O GOD, ABOVE THE HEAVENS

Be merciful unto me, O God, be merciful unto me;
For my soul taketh refuge in thee:
Yea, in the shadow of thy wings will I take refuge,
Until these calamities be overpast.
I will cry unto God Most High;
Unto God that performeth all things for me.
He shall send from heaven, and save me,
When he that would swallow me up reproacheth;
God shall send forth his mercy and his truth.
My soul is among lions;
I lie among them that are set on fire,
Even the sons of men, whose teeth are spears and arrows,
And their tongue a sharp sword.
Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.

They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me;
They are fallen into the midst thereof themselves.
My heart is fixed, O God, my heart is fixed:
I will sing, yea, I will sing praises.
Awake up, my glory; awake, psaltery and harp:
I myself will awake right early.

I will give thanks unto thee, O Lord, among the peoples:
I will sing praises unto thee among the nations.
For thy mercy is great unto the heavens,
And thy truth unto the skies.
Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.

—*Psalm 57.*

THE ROCK THAT IS HIGHER THAN I

Hear my cry, O God;
Attend unto my prayer.
From the end of the earth will I call unto thee, when my heart is overwhelmed:
Lead me to the rock that is higher than I.
For thou hast been a refuge for me,
A strong tower from the enemy.
I will dwell in thy tabernacle for ever:
I will take refuge in the covert of thy wings.
My soul waiteth only upon God:
From him cometh my salvation.
He only is my rock and my salvation:
He is my high tower; I shall not be greatly moved.

My soul, wait thou only upon God;
For my expectation is from him.
He only is my rock and my salvation:
He is my high tower; I shall not be moved.
With God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.

—*Psalms 61:1-4; 62:1, 2, 5-7.*

A SONG OF THANKSGIVING

Praise waiteth for thee, O God, in Zion:
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
Blessed is the man whom thou choosest, and causest to approach unto thee,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
The holy place of thy temple.
By terrible things thou wilt answer us in righteousness,
O God of our salvation;
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Which by his strength setteth fast the mountains;
Being girded about with might:
Which stilleth the roaring of the seas, the roaring of their waves,
And the tumult of the peoples.
They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water:
Thou providest them corn, when thou hast so prepared
the earth.
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

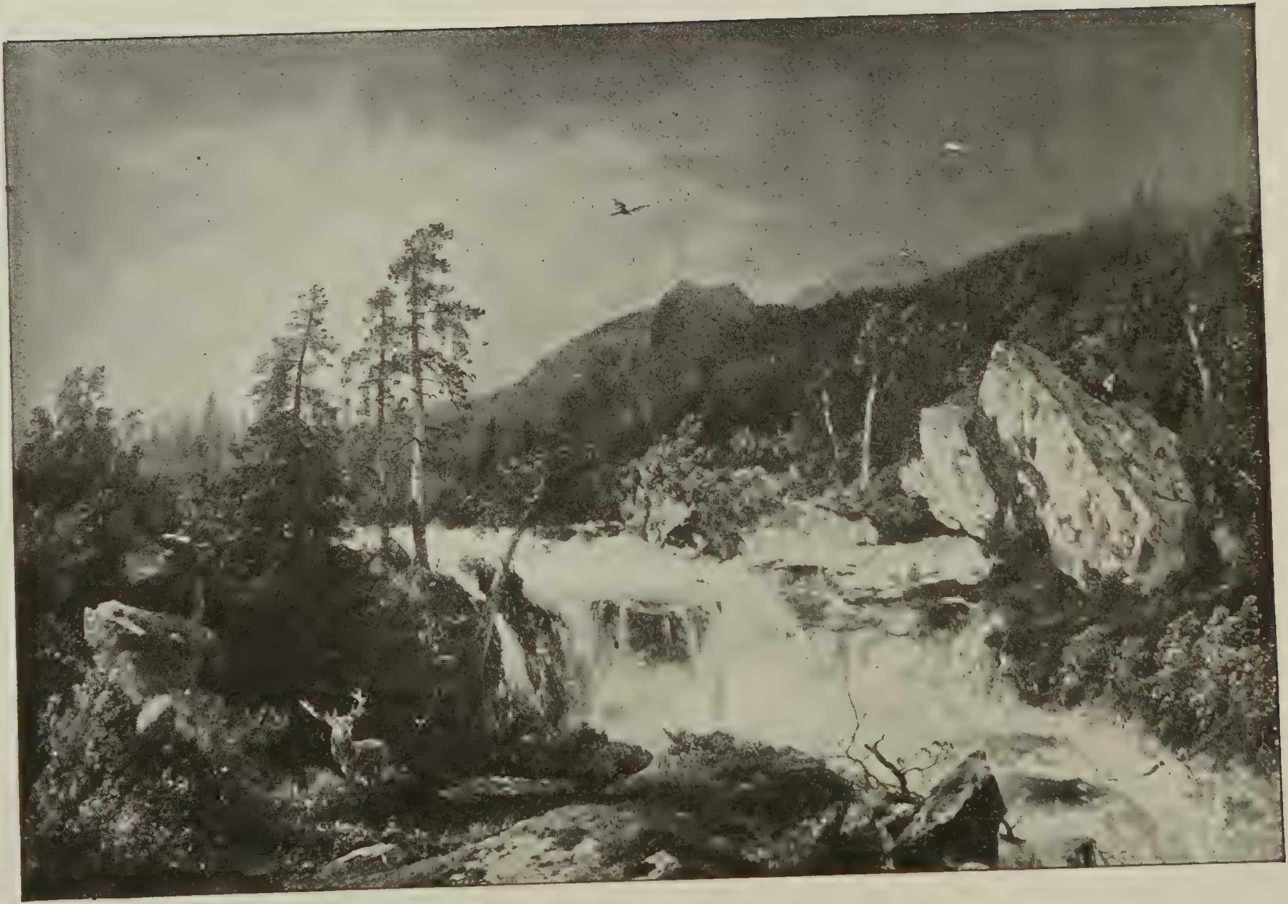
—*Psalm 65.*

MAKE A JOYFUL NOISE UNTO THE LORD

Make a joyful noise unto God, all the earth:
Sing forth the glory of his name;
Make his praise glorious.
All the earth shall worship thee,
And shall sing unto thee;
They shall sing to thy name.
O bless our God, ye peoples,
And make the voice of his praise to be heard:
Which holdeth our soul in life,
And suffereth not our feet to be moved.
For thou, O God, hast proved us:
Thou hast tried us, as silver is tried.
Come, and hear, all ye that fear God,
And I will declare what he hath done for my soul.
I cried unto him with my mouth,
And he was extolled with my tongue.
If I regard iniquity in my heart,
The Lord will not hear:
But verily God hath heard;
He hath attended to the voice of my prayer.
Blessed be God,
Which hath not turned away my prayer, nor his mercy
from me.

—Psalm 66:1, 2, 4, 8-10, 16-20.

“The river of God is full of water”



LET THE PEOPLES PRAISE THEE

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
O let the nations be glad and sing for joy:
For thou shalt judge the peoples righteously,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded her increase:
God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

—*Psalm 67.*

A BATTLE HYMN FOR THE HOSTS OF THE LORD

Let God arise, let his enemies be scattered;
Let them also that hate him flee before him.
As smoke is driven away, so drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad; let them exult before God:
Yea, let them rejoice with gladness.
Sing unto God, sing praises to his name:
Cast up a highway for him that rideth through the deserts;
His name is the Lord; and exult ye before him.
A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
God setteth the solitary in families:
He bringeth out the prisoners into prosperity;
But the rebellious dwell in a parched land.

O God, when thou wentest forth before thy people,
When thou didst march through the wilderness;
The earth trembled,
The heavens also dropped rain at the presence of God:
Yon Sinai trembled at the presence of God, the God of Israel.
Thou, O God, didst send a plentiful rain,
Thou didst confirm thine inheritance, when it was weary.
Thy congregation dwelt therein:
Thou, O God, didst prepare of thy goodness for the poor.
The Lord giveth the word:
The women that publish the tidings are a great host.
Kings of armies flee, they flee;
And she that tarrieth at home divideth the spoil.

—*Psalm 68:1-12.*

O LORD, MAKE NO TARRYING!

Make haste, O God, to deliver me;
Make haste to help me, O Lord.
Let them be ashamed and confounded
That seek after my soul:
Let them be turned backward and brought to dishonour
That delight in my hurt.
Let them be turned back by reason of their shame
That say, "Aha! Aha!"
Let all those that seek thee rejoice and be glad in thee;
And let such as love thy salvation say continually,
"Let God be magnified."
But I am poor and needy;
Make haste unto me, O God:
Thou art my help and my deliverer;
O Lord, make no tarrying!

—*Psalm 70.*

THE RIGHTEOUS KING

He shall judge thy people with righteousness,
And thy poor with judgment.
The mountains shall bring peace to the people,
And the hills, in righteousness.
He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations.
He shall come down like rain upon the mown grass:
As showers that water the earth.
In his days shall the righteous flourish;
And abundance of peace, till the moon be no more.
He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.
The kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him:
All nations shall serve him.
For he shall deliver the needy when he crieth;
And the poor, that hath no helper.
He shall have pity on the poor and needy,

And the souls of the needy he shall save.
He shall redeem their soul from oppression and violence;
And precious shall their blood be in his sight:
And they shall live; and to him shall be given of the gold of
Sheba:
And men shall pray for him continually;
They shall bless him all the day long.
There shall be abundance of corn in the earth upon the top
of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.
His name shall endure for ever;
His name shall be continued as long as the sun:
And men shall be blessed in him;
All nations shall call him blessed.
Give the king thy judgments, O God,
And thy righteousness unto the king's son.

Blessed be the Lord God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name for ever;
And let the whole earth be filled with his glory.
Amen, and Amen.

—*Psalm 72:2-19.*

THY WAY WAS IN THE SEA

I will make mention of the deeds of the Lord;
For I will remember thy wonders of old.
I will meditate also upon all thy work,
And muse on thy doings.

Thy way, O God, is in the sanctuary:
Who is a great god like unto God?
Thou art the God that doest wonders:
Thou hast made known thy strength among the peoples.
Thou hast with thine arm redeemed thy people,
The sons of Jacob and Joseph.
The waters saw thee, O God;
The waters saw thee, they were afraid:
The depths also trembled.
The clouds poured out water;
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder was in the whirlwind;
The lightnings lightened the world:
The earth trembled and shook.
Thy way was in the sea,
And thy paths in the great waters,
And thy footsteps were not known.
Thou leddest thy people like a flock,
By the hand of Moses and Aaron.

—*Psalm 77:11-20.*

GIVE EAR, O SHEPHERD OF ISRAEL

Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock;
Thou that sittest upon the cherubim, shine forth.
Before Ephraim and Benjamin and Manasseh, stir up thy might,
And come to save us.
Turn us again, O God;
And cause thy face to shine, and we shall be saved.

O Lord God of hosts,
How long wilt thou be angry against the prayer of thy people?
Thou hast fed them with the bread of tears,
And given them tears to drink in large measure.
Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
Turn us again, O God of hosts;
And cause thy face to shine, and we shall be saved.

Thou broughtest a vine out of Egypt:
Thou didst drive out the nations, and plantedst it.
Thou preparedst room before it,
And it took deep root, and filled the land.
The mountains were covered with the shadow of it,

And the boughs thereof were like cedars of God.
She sent out her branches unto the sea,
And her shoots unto the River.
Why hast thou broken down her fences,
So that all they which pass by the way do pluck her?
The boar out of the wood doth ravage it,
And the wild beasts of the field feed on it.
Turn again, we beseech thee, O God of hosts:
Look down from heaven, and behold, and visit this vine,
And the stock which thy right hand hath planted,
And the branch that thou madest strong for thyself.
It is burned with fire, it is cut down:
They perish at the rebuke of thy countenance.
Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for thyself.
So shall we not go back from thee:
Quicken thou us, and we will call upon thy name.
Turn us again, O Lord God of hosts;
Cause thy face to shine, and we shall be saved.

—Psalm 80.

BEDOUINS WITH CAMELS IN THE PLAIN NEAR MOUNT SINAI

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"We arrived at a certain place where the mountains betwixt which we were traveling opened out into a huge, wide, and very fair valley, and beyond this valley appeared the Mount of God, Sinai. This is a very extensive valley, lying under the side of the Mount of God. This is the huge and wide valley in which the children of Israel sojourned in those days, when Saint Moses ascended into the Mount of God and was there forty days and forty nights. This is the valley in which the calf was made; the place is shown to this day, for a great stone stands fixed to the very spot. As you go round about the mountain it appears to be one, though when you get within it there are many; but the whole is called the Mount of God, especially the one on whose summit is the place where the glory of God descended, as it is written; and it is in the middle of them all; and while all these mountains that are in the group are more glorious than I had ever expected to see, yet this one in the middle is so much higher than all the others, that when we approached it, straightway all these mountains which had appeared to us so glorious seemed but as little hills."—From the very interesting Diary of Saint Sylvia of Aquitaine, who about the year 385 made a pilgrimage to the East. This diary, which is one of the earliest "travel books" ever written, has only recently been discovered

THE HOUSE OF THE LORD

How amiable are thy tabernacles, O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord;
My heart and my flesh cry out unto the living God.
Yea, the sparrow hath found her an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Lord of hosts,
My King, and my God.
Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the high ways to Zion.
Passing through the valley of Weeping they make it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength,
Every one of them appeareth before God in Zion.

O Lord God of hosts, hear my prayer:
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the Lord God is a sun and a shield:
The Lord will give grace and glory:
No good thing will he withhold from them that walk uprightly.
O Lord of hosts,
Blessed is the man that trusteth in thee.

—*Psalm 84.*

A PLEA FOR MERCY

Lord, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.
Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.
Turn us, O God of our salvation,
And cause thine indignation toward us to cease.
Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
Wilt thou not quicken us again:
That thy people may rejoice in thee?
Shew us thy mercy, O Lord,
And grant us thy salvation.

I will hear what God the Lord will speak:
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation is nigh them that fear him;
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth springeth out of the earth;
And righteousness hath looked down from heaven.
Yea, the Lord shall give that which is good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall make his footsteps a way to walk in.

—Psalm 85.

THE CRY OF THE NEEDY

Bow down thine ear, O Lord, and answer me;
For I am poor and needy.
Preserve my soul; for I am godly:
O thou my God, save thy servant that trusteth in thee.
Be merciful unto me, O Lord;
For unto thee do I cry all the day long.
Rejoice the soul of thy servant;
For unto thee, O Lord, do I lift up my soul.
For thou, Lord, art good, and ready to forgive,
And plenteous in mercy unto all them that call upon thee.
Give ear, O Lord, unto my prayer;
And hearken unto the voice of my supplications.
In the day of my trouble I will call upon thee;
For thou wilt answer me.
There is none like unto thee among the gods, O Lord;
Neither are there any works like unto thy works.
All nations whom thou hast made shall come and worship
before thee, O Lord;
And they shall glorify thy name.
For thou art great, and doest wondrous things:
Thou art God alone.
Teach me thy way, O Lord; I will walk in thy truth:
Unite my heart to fear thy name.
I will praise thee, O Lord my God, with my whole heart;

And I will glorify thy name for evermore.
For great is thy mercy toward me;
And thou hast delivered my soul from the lowest pit.
O God, the proud are risen up against me,
And the congregation of violent men have sought after my soul,
And have not set thee before them.
But thou, O Lord, art a God full of compassion and gracious,
Slow to anger, and plenteous in mercy and truth.
O turn unto me, and have mercy upon me;
Give thy strength unto thy servant,
And save the son of thine handmaid.
Shew me a token for good;
That they which hate me may see it, and be ashamed,
Because thou, Lord, hast helped me, and comforted me.

—Psalm 86.

THE PRAISE OF ZION

His foundation is in the holy mountains.
The Lord loveth the gates of Zion
More than all the dwellings of Jacob.
Glorious things are spoken of thee,
O city of God.
I will make mention of Rahab and Babylon as among them
that know me:
Behold, Philistia, and Tyre, with Ethiopia:
This one was born there.
Yea, of Zion it shall be said,
This one and that one was born in her;
And the Most High himself will establish her.
The Lord will count, when he writeth up the peoples,
This one was born there.
They that sing as well as they that dance shall say,
All my fountains are in thee.

—*Psalm 87.*

MOUNT TABOR

From a photograph in the possession of Rev. Louis F. Giroux
of the American International College, Springfield, Mass.,
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"Esdraelon's plain still boasts its myrtle bowers,
Golden with corn, or carpeted with flowers:
How like a sainted mind that seeks the skies,
Crowned with a glory, Tabor's tops arise.
Jasmine's white bells and henna's yellow bloom,
Breathe out their sweets till rocks e'en drink perfume;
In viewless clouds those odors mount the air,
And Tabor stands like some rich altar there"

—*Nicolas Michell*

THE HEAVENS AND THE EARTH ARE THINE

I will sing of the mercies of the Lord for ever:
With my mouth will I make known thy faithfulness to all generations.
For I have said, Mercy shall be built up for ever;
Thy faithfulness shalt thou establish in the very heavens.

And the heavens shall praise thy wonders, O Lord;
Thy faithfulness also in the assembly of the holy ones.
For who in the skies can be compared unto the Lord?
Who among the sons of the mighty is like unto the Lord?
Thou rulest the pride of the sea:
When the waves thereof arise, thou stillest them.
The heavens are thine, the earth also is thine:
The world and the fulness thereof, thou hast founded them.
The north and the south, thou hast created them:
Tabor and Hermon rejoice in thy name.
Thou hast a mighty arm:
Strong is thy hand, and high is thy right hand.
Righteousness and judgment are the foundation of thy throne:
Mercy and truth go before thy face.
Blessed is the people that know the joyful sound:
They walk, O Lord, in the light of thy countenance.
In thy name do they rejoice all the day:
And in thy righteousness are they exalted.
For thou art the glory of their strength:
And in thy favour our horn shall be exalted.
For our shield belongeth unto the Lord;
And our king to the Holy One of Israel.

—Psalm 89: 1, 2, 5, 6, 9, 11-18.

AS A WATCH IN THE NIGHT

Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We bring our years to an end as a tale that is told.
The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labour and sorrow;

For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?
So teach us to number our days,
That we may get us an heart of wisdom.
Return, O Lord; how long?
And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast
afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the beauty of the Lord our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

—*Psalm 90.*

THE LORD IS OUR REFUGE

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, He is my refuge and my fortress;
My God, in whom I trust.
For he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O Lord, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he shall give his angels charge over thee,
To keep thee in all thy ways.

They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under feet.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.

—*Psalm 91.*

THE SONG OF THE FLOODS

The Lord reigneth; he is clothed with majesty;
The Lord is clothed with strength wherewith he hath girded
himself:
The world also is established, that it cannot be moved.
Thy throne is established of old:
Thou art from everlasting.
The floods have lifted up, O Lord,
The floods have lifted up their voice;
The floods lift up their waves.
Above the voices of many waters,
The mighty breakers of the sea,
The Lord on high is mighty.

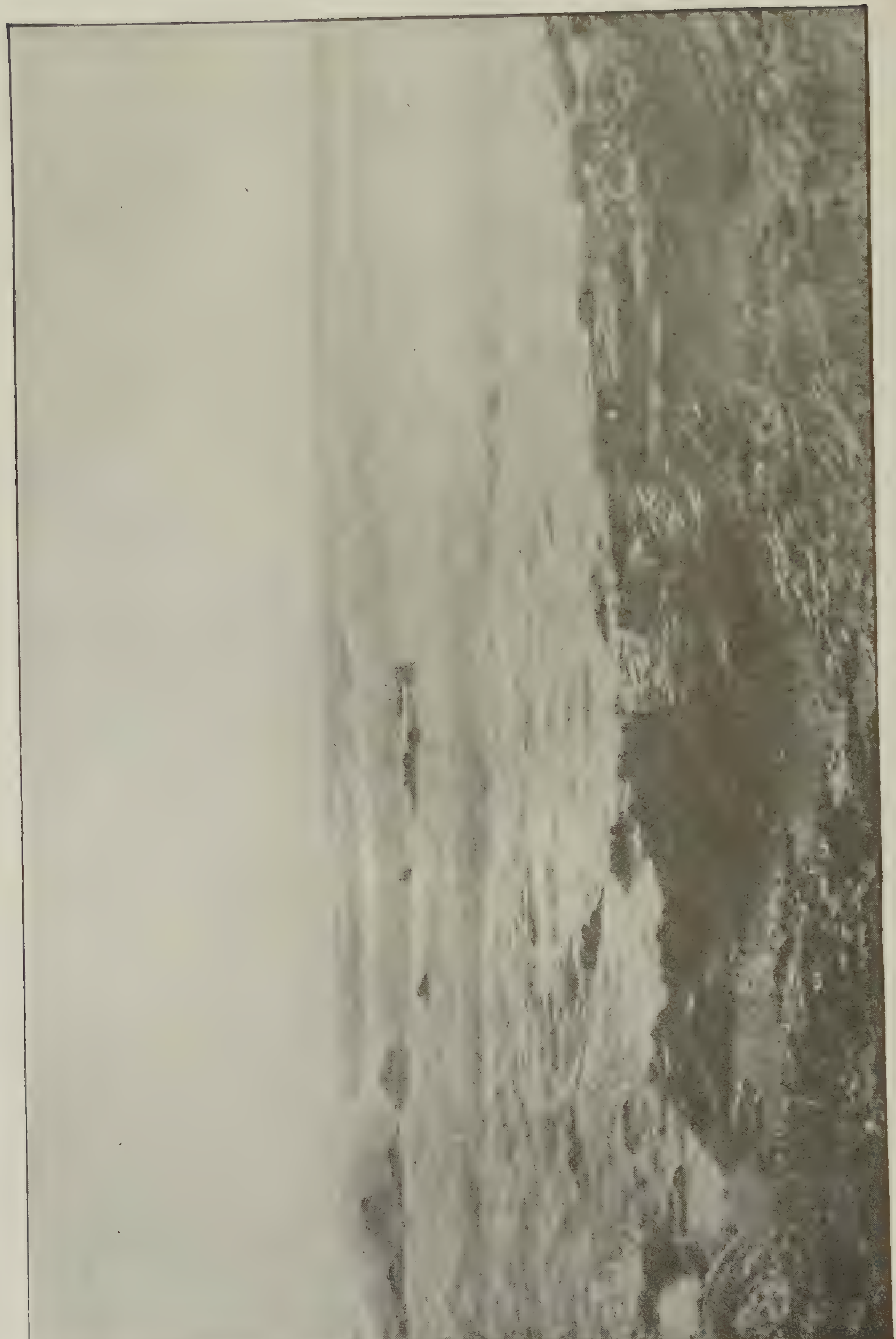
Thy testimonies are very sure:
Holiness becometh thine house,
O Lord, for evermore.

—*Psalm 93.*

ON THE COAST OF PALESTINE AT SUNSET

From a photograph taken by Mrs. Fontaine Meriwether, and used by her kind permission

"The sea is his and he made it,
And his hands formed the dry land"



THE SEA AND THE LAND ARE HIS

O come, let us sing unto the Lord:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
Let us make a joyful noise unto him with psalms.
For the Lord is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.

O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
For he is our God,
And we are the people of his pasture, and the sheep of his hand.

—*Psalm 95:1-7.*

O SING UNTO THE LORD A NEW SONG

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.
Sing unto the Lord, bless his name;
Shew forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.
For great is the Lord, and greatly to be praised:
He is to be feared above all gods.
For all the gods of the peoples are idols:
But the Lord made the heavens.
Honour and majesty are before him:
Strength and beauty are in his sanctuary.
Give unto the Lord, ye kindreds of the peoples,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name:
Bring an offering, and come into his courts.
O worship the Lord in the beauty of holiness:
Tremble before him, all the earth.
Say among the nations, The Lord reigneth:
The world also is established that it cannot be moved:
He shall judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy
Before the Lord, for he cometh;
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with his truth. —*Psalm 96.*

THE LORD REIGNETH

The Lord reigneth; let the earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and judgment are the foundation of his throne.
A fire goeth before him,
And burneth up his adversaries round about.
His lightnings lightened the world:
The earth saw, and trembled.
The hills melted like wax at the presence of the Lord,
At the presence of the Lord of the whole earth.
The heavens declare his righteousness,
And all the peoples have seen his glory.
Ashamed be all they that serve graven images,
That boast themselves of idols:
Worship him, all ye gods.
Zion heard and was glad,
And the daughters of Judah rejoiced;
Because of thy judgments, O Lord.
For thou, Lord, art most high above all the earth:
Thou art exalted far above all gods.
O ye that love the Lord, hate evil:
He preserveth the souls of his saints;
He delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Be glad in the Lord, ye righteous;
And give thanks to his holy name.

—*Psalm 97.*

LET THE SEA ROAR

O sing unto the Lord a new song;
For he hath done marvellous things:
His right hand, and his holy arm, hath wrought salvation
for him.
The Lord hath made known his salvation:
His righteousness hath he openly shewed in the sight of
the nations.
He hath remembered his mercy and his faithfulness toward
the house of Israel:
All the ends of the earth have seen the salvation of our
God.
Make a joyful noise unto the Lord, all the earth:
Break forth and sing for joy, yea, sing praises.
Sing praises unto the Lord with the harp;
With the harp and the voice of melody.
With trumpets and sound of cornet
Make a joyful noise before the King, the Lord.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein;
Let the floods clap their hands;
Let the hills sing for joy together
Before the Lord, for he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with equity.

—*Psalm 98.*

HOLY IS THE LORD

The Lord reigneth; let the peoples tremble:
He sitteth above the cherubim; let the earth be moved.
The Lord is great in Zion;
And he is high above all the peoples.
Let them praise thy great and terrible name:
Holy is he.

The king's strength also loveth justice;
Thou dost establish equity;
Thou executest justice and righteousness in Jacob.
Exalt ye the Lord our God,
And worship at his footstool:
Holy is he.

Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They called upon the Lord, and he answereth them.
He spake unto them in the pillar of cloud:
They kept his testimonies,
And the statute that he gave them.
Thou answeredst them, O Lord our God:
Thou wast a God that forgavest them,
Though thou tookest vengeance of their doings.
Exalt ye the Lord our God,
And worship at his holy hill;
For the Lord our God is holy.

—*Psalm 99.*

THANKSGIVING AND PRAISE

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For the Lord is good; his mercy endureth for ever;
And his faithfulness unto all generations.

—*Psalm 100.*

GOD IS UNCHANGEABLE

I said, O my God, take me not away in the midst of my days:
Thy years are throughout all generations.
Of old hast thou laid the foundation of the earth;
And the heavens are the work of thy hands.
They shall perish, but thou shalt endure:
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed:
But thou art the same,
And thy years shall have no end.

—*Psalm 102:24-27.*

OUR FATHER

Bless the Lord, O my soul;
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities:
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.
The Lord executeth righteous acts,
And judgments for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.
The Lord is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep his anger for ever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west.

So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the Lord pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the Lord is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.
The Lord hath established his throne in the heavens;
And his kingdom ruleth over all.
Bless the Lord, ye angels of his:
Ye mighty in strength, that fulfil his word,
Hearkening unto the voice of his word.
Bless the Lord, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the Lord, all ye his works,
In all places of his dominion:
Bless the Lord, O my soul.

—*Psalm 103.*

GOD THE CREATOR

Bless the Lord, O my soul.
O Lord my God, thou art very great;
Thou art clothed with honour and majesty.
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind:
Who maketh winds his messengers;
His ministers a flaming fire:
Who laid the foundations of the earth,
That it should not be moved for ever.
Thou coveredst it with the deep as with a vesture;
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away;
They went up by the mountains, they went down by the valleys,
Unto the place which thou hadst founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
He sendeth forth springs into the valleys;
They run among the mountains:
They give drink to every beast of the field;

The wild asses quench their thirst.
By them the birds of the heaven have their habitation,
They sing among the branches.
He watereth the mountains from his chambers:
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth:
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread that strengtheneth man's heart.
The trees of the Lord are satisfied;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.
The high mountains are for the wild goats;
The rocks are a refuge for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night;
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.
O Lord, how manifold are thy works!
In wisdom hast thou made them all:

The earth is full of thy riches.
Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships;
There is leviathan, whom thou hast formed to take his
pastime therein.
These wait all upon thee,
That thou mayest give them their meat in due season.
That thou givest unto them they gather;
Thou openest thine hand, they are satisfied with good.
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the ground.
Let the glory of the Lord endure for ever;
Let the Lord rejoice in his works:
Who looketh on the earth, and it trembleth;
He toucheth the mountains, and they smoke.
I will sing unto the Lord as long as I live:
I will sing praise to my God while I have any being.
Let my meditation be sweet unto him:
I will rejoice in the Lord.
Let sinners be consumed out of the earth,
And let the wicked be no more.
Bless the Lord, O my soul.
Praise ye the Lord.

—*Psalm 104.*

HE HATH NOT DEALT SO WITH ANY NATION

Oh give thanks unto the Lord, call upon his name;
Make known among the peoples his doings.
Sing unto him, sing praises unto him;
Talk ye of all his marvellous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the Lord.
Seek ye the Lord and his strength;
Seek his face evermore.
Remember his marvellous works that he hath done,
His wonders, and the judgments of his mouth,
O ye children of Abraham his servant,
Ye children of Jacob, his chosen ones.
He is the Lord our God:
His judgments are in all the earth.
He hath remembered his covenant for ever,
The word which he commanded to a thousand generations,
The covenant which he made with Abraham,
And his oath unto Isaac,
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
Saying, "Unto thee will I give the land of Canaan,
The lot of your inheritance,"
When they were but a few men in number,
Yea, very few, and sojourners in it.

And they went about from nation to nation,
From one kingdom to another people.
He suffered no man to do them wrong;
Yea, he reproved kings for their sakes,
Saying, "Touch not mine anointed ones,
And do my prophets no harm."
And he called for a famine upon the land;
He brake the whole staff of bread.
He sent a man before them;
Joseph was sold for a servant:
His feet they hurt with fetters;
He was laid in chains of iron,
Until the time that his word came to pass,
The word of the Lord tried him.
The king sent and loosed him;
Even the ruler of peoples, and let him go free.
He made him lord of his house,
And ruler of all his substance;
To bind his princes at his pleasure,
And teach his elders wisdom.
Israel also came into Egypt;
And Jacob sojourned in the land of Ham.
And he increased his people greatly,
And made them stronger than their adversaries.
He turned their heart to hate his people,
To deal subtilly with his servants.
He sent Moses his servant,
And Aaron whom he had chosen.
They set among them his signs,

And wonders in the land of Ham.
He sent darkness, and made it dark;
And they rebelled not against his words.
He turned their waters into blood,
And slew their fish.
Their land swarmed with frogs,
In the chambers of their kings.
He spake, and there came swarms of flies,
And lice in all their borders.
He gave them hail for rain,
And flaming fire in their land.
He smote their vines also and their fig trees;
And brake the trees of their borders.
He spake, and the locust came,
And the cankerworm, and that without number,
And did eat up every herb in their land,
And did eat up the fruit of their ground.
He smote also all the firstborn in their land,
The chief of all their strength.
And he brought them forth with silver and gold:
And there was not one feeble person among his tribes.
Egypt was glad when they departed;
For the fear of them had fallen upon them.
He spread a cloud for a covering;
And fire to give light in the night.
They asked, and he brought quails,
And satisfied them with the bread of heaven.
He opened the rock, and waters gushed out;
They ran in the dry places like a river.
For he remembered his holy word,

And Abraham his servant.
And he brought forth his people with joy,
And his chosen with singing.
And he gave them the lands of the nations;
And they took the labour of the peoples in possession:
That they might keep his statutes,
And observe his laws.
Praise ye the Lord.

Praise ye the Lord.
O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Who can utter the mighty acts of the Lord,
Or shew forth all his praise?
Blessed are they that keep judgment,
And he that doeth righteousness at all times.
Remember me, O Lord, with the favour that thou bearest
unto thy people;
O visit me with thy salvation:
That I may see the prosperity of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.

We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy mercies;
But were rebellious at the sea, even at the Red Sea.
Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
He rebuked the Red Sea also, and it was dried up:

So he led them through the depths, as through a wilderness.
And he saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.
And the waters covered their adversaries:
There was not one of them left.
Then believed they his words;
They sang his praise.

They soon forgot his works;
They waited not for his counsel:
But lusted exceedingly in the wilderness,
And tempted God in the desert.
And he gave them their request;
But sent leanness into their soul.
They envied Moses also in the camp,
And Aaron the saint of the Lord.
The earth opened and swallowed up Dathan
And covered the company of Abiram.
And a fire was kindled in their company;
The flame burned up the wicked.
They made a calf in Horeb,
And worshipped a molten image.
Thus they changed their glory
For the likeness of an ox that eateth grass.
They forgot God their saviour,
Which had done great things in Egypt;
Wondrous works in the land of Ham,
And terrible things by the Red Sea.
Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the breach,
To turn away his wrath, lest he should destroy them.

Yea, they despised the pleasant land,
They believed not his word;
But murmured in their tents,
And hearkened not unto the voice of the Lord.
Therefore he lifted up his hand unto them,
That he would overthrow them in the wilderness:
And that he would overthrow them among the nations,
And scatter them in the lands.
They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
Thus they provoked him to anger with their doings;
And the plague broke in upon them.
Then stood up Phinehas, and executed judgment:
And so the plague was stayed.
And that was counted unto him for righteousness,
Unto all generations for evermore.
They angered him also at the waters of Meribah,
So that it went ill with Moses for their sakes:
Because they were rebellious against his spirit,
And he spake unadvisedly with his lips.
They did not destroy the peoples,
As the Lord commanded them;
But mingled themselves with the nations,
And learned their works:
And they served their idols;
Which became a snare unto them:
Yea, they sacrificed their sons and their daughters unto demons,
And shed innocent blood, even the blood of their sons and of their daughters,

Whom they sacrificed unto the idols of Canaan;
And the land was polluted with blood.
Thus were they defiled with their works,
And did very evil in their doings.
Therefore was the wrath of the Lord kindled against this people,
And he abhorred his inheritance.
And he gave them into the hand of the nations;
And they that hated them ruled over them.
Their enemies also oppressed them,
And they were brought into subjection under their hand.
Many times did he deliver them;
But they were rebellious in their counsel,
And were brought low in their iniquity.
Nevertheless he regarded their distress,
When he heard their cry:
And he remembered for them his covenant,
And repented according to the multitude of his lovingkindnesses.
He made them also to be pitied
Of all those that carried them captive.

Save us, O Lord our God,
And gather us from among the nations,
To give thanks unto thy holy name,
And to triumph in thy praise.

Blessed be the Lord, the God of Israel,
From everlasting even to everlasting.
And let all the people say, Amen.
Praise ye the Lord. *Psalms 105, 106.*

HIS MERCY ENDURETH FOREVER

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of the adversary;
And gathered them out of the lands,
From the east and from the west,
From the north and from the south.

They wandered in the wilderness in a desert way;
They found no city of habitation.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses.
He led them also by a straight way,
That they might go to a city of habitation.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,
And the hungry soul he filleth with good.

Such as sat in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the Most High:
Therefore he brought down their heart with labour;

They fell down, and there was none to help.
Then they cried unto the Lord in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.

Fools because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the Lord in their trouble,
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth them from their destructions.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
And let them offer the sacrifices of thanksgiving,
And declare his works with singing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths:

Their soul melteth away because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wits' end.
Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto the haven where they would be.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders.

He turneth rivers into a wilderness,
And watersprings into a thirsty ground;
A fruitful land into a salt desert,
For the wickedness of them that dwell therein.
He turneth a wilderness into a pool of water,
And a dry land into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city of habitation;
And sow fields, and plant vineyards,
And get them fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And he suffereth not their cattle to decrease.
Again, they are diminished and bowed down
Through oppression, trouble, and sorrow.
He poureth contempt upon princes,

And causeth them to wander in the waste, where there is
no way.
Yet setteth he the needy on high from affliction,
And maketh him families like a flock.
The upright shall see it, and be glad;
And all iniquity shall stop her mouth.
Whoso is wise shall give heed to these things,
And they shall consider the mercies of the Lord.

—*Psalm 107*

HIS GLORY IS ABOVE THE HEAVENS

Praise ye the Lord.
Praise, O ye servants of the Lord,
Praise the name of the Lord.
Blessed be the name of the Lord
From this time forth and for evermore.
From the rising of the sun unto the going down of the same
The Lord's name is to be praised.
The Lord is high above all nations,
And his glory above the heavens.
Who is like unto the Lord our God,
Who hath his seat on high,
Who humbleth himself to behold
The things that are in heaven and in the earth?
He raiseth up the poor out of the dust,
And lifteth up the needy from the dunghill;
That he may set him with princes,
Even with the princes of his people.

When Israel went forth out of Egypt,
The house of Jacob from a people of strange language;
Judah became his sanctuary,
Israel his dominion.
The sea saw it, and fled;

Jordan was driven back.
The mountains skipped like rams,
The little hills like young sheep.
What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
Ye mountains, that ye skip like rams;
Ye little hills, like young sheep?
Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Who turned the rock into a pool of water,
The flint into a fountain of waters.

—Psalms 113:1-8; 114.

IDOLS OF SILVER AND GOLD

Not unto us, O Lord, not unto us,
But unto thy name give glory,
For thy mercy, and for thy truth's sake.
Wherefore should the nations say,
Where is now their God?
But our God is in the heavens:
He hath done whatsoever he pleased.
Their idols are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;
They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throat.
They that make them shall be like unto them;
Yea, every one that trusteth in them.

—*Psalm 115:1-8.*

I WILL CALL UPON THE NAME OF THE LORD

I love the Lord, because he hath heard
My voice and my supplications.
Because he hath inclined his ear unto me,
Therefore will I call upon him as long as I live.
The sorrows of death compassed me,
And the pains of Sheol seized me:
I found trouble and sorrow.
Then called I upon the name of the Lord;
O Lord, I beseech thee, deliver my soul.
Gracious is the Lord, and righteous;
Yea, our God is merciful.
The Lord preserveth the simple:
I was brought low, and he saved me.
Return unto thy rest, O my soul;
For the Lord hath dealt bountifully with thee.
For thou hast delivered my soul from death,
Mine eyes from tears,
And my feet from falling.
I will walk before the Lord
In the land of the living.
I believe, for I will speak:
I was greatly afflicted:

I said in my haste,
All men are a lie.
What shall I render unto the Lord
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of the Lord.
I will pay my vows unto the Lord,
Yea, in the presence of all his people.
Precious in the sight of the Lord
Is the death of his saints.
O Lord, truly I am thy servant:
I am thy servant, the son of thine handmaid;
Thou hast loosed my bonds.
I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the Lord.
I will pay my vows unto the Lord.

—Psalm 116:1-18.

PRAISE THE LORD, YE NATIONS

O praise the Lord, all ye nations;
Laud him, all ye peoples.
For his mercy is great toward us;
And the truth of the Lord endureth for ever.
Praise ye the Lord.

—*Psalm 117.*

THE LORD IS MY STRENGTH AND SONG

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Let Israel now say,
That his mercy endureth for ever.
Let the house of Aaron now say,
That his mercy endureth for ever.
Let them now that fear the Lord say,
That his mercy endureth for ever.

Out of my distress I called upon the Lord:
The Lord answered me and set me in a large place.
The Lord is on my side; I will not fear:
What can man do unto me?
The Lord is on my side among them that help me:
Therefore shall I see my desire upon them that hate me.
It is better to trust in the Lord
Than to put confidence in man.
It is better to trust in the Lord
Than to put confidence in princes.
All nations compassed me about:
In the name of the Lord I will cut them off.
They compassed me about; yea, they compassed me about:
In the name of the Lord I will cut them off.
They compassed me about like bees; they are quenched as
the fire of thorns:

In the name of the Lord I will cut them off.
Thou didst thrust sore at me that I might fall:
But the Lord helped me.
The Lord is my strength and song;
And he is become my salvation.
The voice of rejoicing and salvation is in the tents of the righteous:
The right hand of the Lord doeth valiantly.
The right hand of the Lord is exalted:
The right hand of the Lord doeth valiantly.
I shall not die, but live,
And declare the works of the Lord.
The Lord hath chastened me sore:
But he hath not given me over unto death.
Open to me the gates of righteousness:
I will enter into them, I will give thanks unto the Lord.
This is the gate of the Lord;
The righteous shall enter into it.
I will give thanks unto thee, for thou hast answered me,
And art become my salvation.
The stone which the builders rejected
Is become the head of the corner.
This is the Lord's doing;
It is marvellous in our eyes.
This is the day which the Lord hath made;
We will rejoice and be glad in it.
Save now, we beseech thee, O Lord:
O Lord, we beseech thee, send now prosperity.
Blessed be he that cometh in the name of the Lord:

We have blessed you out of the house of the Lord.
The Lord is God, and he hath given us light:
Bind the sacrifice with cords, even unto the horns of the altar.
Thou art my God, and I will give thanks unto thee:
Thou art my God, I will exalt thee.
O give thanks unto the Lord; for he is good;
For his mercy endureth for ever.

—*Psalm 118.*

THE SONGS OF THE PURE IN HEART

Blessed are they that are perfect in the way,
Who walk in the law of the Lord.
Blessed are they that keep his testimonies,
That seek him with the whole heart.
Yea, they do no unrighteousness;
They walk in his ways.
Thou hast commanded us thy precepts,
That we should observe them diligently.
Oh that my ways were established
To observe thy statutes!
Then shall I not be ashamed,
When I have respect unto all thy commandments.
I will give thanks unto thee with uprightness of heart,
When I learn thy righteous judgments.
I will observe thy statutes:
O forsake me not utterly.

Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.
With my whole heart have I sought thee:
O let me not wander from thy commandments.
Thy word have I laid up in mine heart,
That I might not sin against thee.
Blessed art thou, O Lord:
Teach me thy statutes.

With my lips have I declared
All the judgments of thy mouth.
I have rejoiced in the way of thy testimonies,
As much as in all riches.
I will meditate in thy precepts,
And have respect unto thy ways.
I will delight myself in thy statutes:
I will not forget thy word.

Deal bountifully with thy servant, that I may live;
So will I observe thy word.
Open thou mine eyes, that I may behold
Wondrous things out of thy law.
I am a sojourner in the earth:
Hide not thy commandments from me.
My soul breaketh for the longing
That it hath unto thy judgments at all times.
Thou hast rebuked the proud that are cursed,
Who wander from thy commandments.
Take away from me reproach and contempt;
For I have kept thy testimonies.
Princes also sat and talked against me:
But thy servant did meditate in thy statutes.
Thy testimonies also are my delight
And my counsellors.

My soul cleaveth unto the dust:
Quicken thou me according to thy word.
I declared my ways, and thou answeredst me:
Teach me thy statutes.

Make me to understand the way of thy precepts.
So shall I meditate of thy wondrous works.
My soul melteth for heaviness:
Strengthen thou me according unto thy word.
Remove from me the way of falsehood:
And grant me thy law graciously.
I have chosen the way of faithfulness:
Thy judgments have I set before me.
I cleave unto thy testimonies:
O Lord, put me not to shame.
I will run the way of thy commandments,
When thou shalt enlarge my heart.

Teach me, O Lord, the way of thy statutes;
And I shall keep it unto the end.
Give me understanding, and I shall keep the law;
Yea, I shall observe it with my whole heart.
Make me to go in the path of thy commandments;
For therein do I delight.
Incline my heart unto thy testimonies,
And not to covetousness.
Turn away mine eyes from beholding vanity,
And quicken me in thy ways.
Confirm thy word unto thy servant,
Which belongeth unto the fear of thee.
Turn away my reproach whereof I am afraid;
For thy judgments are good.
Behold, I have longed after thy precepts:
Quicken me in thy righteousness.
Let thy mercies also come unto me, O Lord,

Even thy salvation, according to thy word.
So shall I have an answer for him that reproacheth me;
For I trust in thy word.
And take not the word of truth utterly out of my mouth;
For I have hoped in thy judgments.
So shall I observe thy law continually
For ever and ever.
And I will walk at liberty;
For I have sought thy precepts.
I will also speak of thy testimonies before kings,
And will not be ashamed.
And I will delight myself in thy commandments,
Which I have loved.
I will lift up my hands also unto thy commandments, which I have loved;
And I will meditate in thy statutes.

Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
They that fear thee shall see me and be glad;
Because I have hoped in thy word.
I know, O Lord, that thy judgments are righteous,
And that in faithfulness thou hast afflicted me.
Let, I pray thee, thy lovingkindness be for my comfort,
According to thy word unto thy servant.
Let thy tender mercies come unto me, that I may live:
For thy law is my delight.
Let the proud be ashamed; for they have overthrown me wrongfully:

But I will meditate in thy precepts.
Let those that fear thee turn unto me,
And they shall know thy testimonies.
Let my heart be perfect in thy statutes;
That I be not ashamed.

My soul fainteth for thy salvation:
But I hope in thy word.
Mine eyes fail for thy word,
While I say, "When wilt thou comfort me?"
For I am become like a bottle in the smoke;
Yet do I not forget thy statutes.
How many are the days of thy servant?
When wilt thou execute judgment on them that persecute
me?
The proud have digged pits for me,
Who are not after thy law.
All thy commandments are faithful:
They persecute me wrongfully; help thou me.
They had almost consumed me upon earth;
But I forsook not thy precepts.
Quicken me after thy lovingkindness;
So shall I observe the testimony of thy mouth.

For ever, O Lord,
Thy word is settled in heaven.
Thy faithfulness is unto all generations:
Thou hast established the earth, and it abideth.
They abide this day according to thine ordinances;
For all things are thy servants.

Unless thy law had been my delight,
I should then have perished in mine affliction.
I will never forget thy precepts;
For with them thou hast quickened me.
I am thine, save me;
For I have sought thy precepts.
The wicked have waited for me to destroy me;
But I will consider thy testimonies.
I have seen an end of all perfection;
But thy commandment is exceeding broad.

Oh how love I thy law!
It is my meditation all the day.
Thy commandments make me wiser than mine enemies;
For they are ever with me.
I have more understanding than all my teachers;
For thy testimonies are my meditation.
I understand more than the aged,
Because I have kept thy precepts.
I have refrained my feet from every evil way,
That I might observe thy word.
I have not turned aside from thy judgments;
For thou hast taught me.
How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!
Through thy precepts I get understanding:
Therefore I hate every false way.

Thy word is a lamp unto my feet and a light unto my path.
I have sworn, and have confirmed it,
That I will observe thy righteous judgments.

I am afflicted very much:
Quicken me, O Lord, according unto thy word.
Accept, I beseech thee, the freewill offerings of my mouth,
O Lord,
And teach me thy judgments.
My soul is continually in my hand;
Yet do I not forget thy law.
The wicked have laid a snare for me;
Yet went I not astray from thy precepts.
Thy testimonies have I taken as an heritage for ever;
For they are the rejoicing of my heart.
I have inclined mine heart to perform thy statutes,
For ever, even unto the end.

I hate them that are of a double mind;
But thy law do I love.
Thou art my hiding place and my shield:
I hope in thy word.
Depart from me, ye evil-doers;
That I may keep the commandments of my God.
Uphold me according unto thy word, that I may live;
And let me not be ashamed of my hope.
Hold thou me up, and I shall be safe,
And shall have respect unto thy statutes continually.
Thou hast set at nought all them that err from thy
statutes;
For their deceit is falsehood.
Thou puttest away all the wicked of the earth like dross:
Therefore I love thy commandments.
My flesh trembleth for fear of thee;

And I am afraid of thy judgments.
I have done judgment and justice:
Leave me not to mine oppressors.
Be surety for thy servant for good:
Let not the proud oppress me.
Mine eyes fail for thy salvation,
And for thy righteous word.
Deal with thy servant according unto thy mercy,
And teach me thy statutes.
I am thy servant, give me understanding;
That I may know thy testimonies.
It is time for the Lord to work;
For they have made void thy law.
Therefore I love thy commandments
Above gold, yea, above fine gold.
Therefore I esteem all thy precepts concerning all things to
be right;
And I hate every false way.

Thy testimonies are wonderful:
Therefore doth my soul keep them.
The opening of thy words giveth light;
It giveth understanding unto the simple.
I opened wide my mouth, and panted;
For I longed for thy commandments.
Turn thee unto me, and have mercy upon me,
As thou usest to do unto those that love thy name.
Order my footsteps in thy word;
And let not any iniquity have dominion over me.

Redeem me from the oppression of man:
So will I observe thy precepts.
Make thy face to shine upon thy servant;
And teach me thy statutes.
Mine eyes run down with rivers of water,
Because they observe not thy law.

Righteous art thou, O Lord,
And upright are thy judgments.
Thou hast commanded thy testimonies in righteousness
and very faithfulness.
My zeal hath consumed me,
Because mine adversaries have forgotten thy words.
Thy word is very pure;
Therefore thy servant loveth it.
I am small and despised:
Yet do not I forget thy precepts.
Thy righteousness is everlasting righteousness,
And thy law is truth.
Trouble and anguish have taken hold on me:
Yet thy commandments are my delight.
Thy testimonies are righteous for ever:
Give me understanding, and I shall live.

I have called with my whole heart; answer me, O Lord:
I will keep thy statutes.
I have called unto thee; save me,
And I shall observe thy testimonies.
I rose before the dawning of the morning, and cried:
I hoped in thy words.

Mine eyes outwatched the night watches,
That I might meditate in thy word.
Hear my voice according unto thy lovingkindness:
Quicken me, O Lord, according to thy judgments.
They draw nigh that follow after wickedness;
They are far from thy law.
Thou art nigh, O Lord,
And all thy commandments are truth.
Of old have I known from thy testimonies,
That thou hast founded them for ever.

Consider mine affliction, and deliver me;
For I do not forget thy law.
Plead thou my cause, and redeem me:
Quicken me according to thy word.
Salvation is far from the wicked;
For they seek not thy statutes.
Great are thy tender mercies, O Lord:
Quicken me according to thy judgments.
Many are my persecutors and mine adversaries;
Yet have I not swerved from thy testimonies.
I beheld the treacherous dealers, and was grieved;
Because they observe not thy word.
Consider how I love thy precepts:
Quicken me, O Lord, according to thy lovingkindness.
The sum of thy word is truth;
And every one of thy righteous judgments endureth for ever.

—Psalm 119:1-48, 73-160.

MOUNT CARMEL

"I will lift my eyes unto the mountains"

I WILL LIFT MINE EYES UNTO THE MOUNTAINS

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall keep thee from all evil;
He shall keep thy soul.
The Lord shall keep thy going out and thy coming in,
From this time forth and for evermore.

—*Psalm 121.*

A PILGRIM SONG

I was glad when they said unto me,
"Let us go unto the house of the Lord."
Our feet are standing
Within thy gates, O Jerusalem;
Jerusalem, that art builded
As a city that is compact together:
Whither the tribes go up, even the tribes of the Lord,
For a testimony unto Israel,
To give thanks unto the name of the Lord.
For there are set thrones for judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, "Peace be within thee."
For the sake of the house of the Lord our God
I will seek thy good.

Psalm 122.

A SONG OF THE EXILES

When the Lord turned again the captivity of Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
The Lord hath done great things for them.
The Lord hath done great things for us;
Whereof we are glad.
Turn again our captivity, O Lord,
As the streams in the South.
They that sow in tears shall reap in joy.
Though he goeth on his way weeping, bearing forth the seed;
He shall come again with joy, bringing his sheaves with him.

—*Psalm 126.*

"DE PROFUNDIS."

Out of the depths have I cried unto thee, O Lord.
Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.
If thou, Lord, shouldest mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee,
That thou mayest be feared.
I wait for the Lord, my soul doth wait,
And in his word do I hope.
My soul looketh for the Lord,
More than watchmen look for the morning;
Yea, more than watchmen for the morning.
O Israel, hope in the Lord;
For with the Lord there is mercy,
And with him is plenteous redemption.
And he shall redeem Israel
From all his iniquities.

—*Psalm 130.*

BROTHERHOOD

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirt of his garments;
Like the dew of Hermon,
That cometh down upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life for evermore.

—*Psalm 133.*

BLESS YE THE LORD

Behold, bless ye the Lord, all ye servants of the Lord,
Who by night stand in the house of the Lord.
Lift up your hands to the sanctuary,
And bless ye the Lord.
The Lord bless thee out of Zion;
Even he that made heaven and earth.

Praise ye the Lord.
Praise ye the name of the Lord;
Praise him, O ye servants of the Lord:
Ye that stand in the house of the Lord,
In the courts of the house of our God.
Praise ye the Lord; for the Lord is good:
Sing praises unto his name; for it is pleasant.
For the Lord hath chosen Jacob unto himself,
And Israel for his peculiar treasure.
For I know that the Lord is great,
And that our Lord is above all gods.
Whatsoever the Lord pleased, that hath he done,
In heaven and in earth, in the seas and in all deeps.
He causeth the vapours to ascend from the ends of the earth;
He maketh lightnings for the rain;
He bringeth forth the wind out of his treasuries,

Who smote the firstborn of Egypt,
Both of man and beast.
He sent signs and wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.
Who smote many nations,
And slew mighty kings;
Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan:
And gave their land for an heritage,
An heritage unto Israel his people.
Thy name, O Lord, endureth for ever;
Thy memorial, O Lord, throughout all generations.
For the Lord shall judge his people,
And repent himself concerning his servants.

The idols of the nations are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths.
They that make them shall be like unto them;
Yea, every one that trusteth in them.

O house of Israel, bless ye the Lord:
O house of Aaron, bless ye the Lord:
O house of Levi, bless ye the Lord:
Ye that fear the Lord, bless ye the Lord.
Blessed be the Lord out of Zion,

Who dwelleth at Jerusalem.
Praise ye the Lord.

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
O give thanks unto the God of gods:
For his mercy endureth for ever.
O give thanks unto the Lord of lords:
For his mercy endureth for ever.
To him who alone doeth great wonders:
For his mercy endureth for ever.
To him who by understanding made the heavens:
For his mercy endureth for ever.
To him who spread forth the earth above the waters:
For his mercy endureth for ever.
To him who made great lights:
For his mercy endureth for ever:
The sun to rule by day:
For his mercy endureth for ever:
The moon and stars to rule by night:
For his mercy endureth for ever.
To him who smote Egypt in their firstborn:
For his mercy endureth for ever:
And brought out Israel from among them:
For his mercy endureth for ever:
With a strong hand, and with a stretched out arm:
For his mercy endureth for ever.
To him who divided the Red Sea in sunder:
For his mercy endureth for ever:
And made Israel to pass through the midst of it:

For his mercy endureth for ever:
But overthrew Pharaoh and his host in the Red Sea:
For his mercy endureth for ever.
To him who led his people through the wilderness:
For his mercy endureth for ever.
To him who smote great kings:
For his mercy endureth for ever:
And slew famous kings:
For his mercy endureth for ever:
Sihon king of the Amorites:
For his mercy endureth for ever:
And Og king of Bashan:
For his mercy endureth for ever:
And gave their land for an heritage:
For his mercy endureth for ever:
Even an heritage unto Israel his servant:
For his mercy endureth for ever.
Who remembered us in our low estate:
For his mercy endureth for ever:
And hath delivered us from our adversaries:
For his mercy endureth for ever.
He giveth food to all flesh:
For his mercy endureth for ever.
O give thanks unto the God of heaven:
For his mercy endureth for ever.

—*Psalms 134-136.*

THE EYE OF THE LORD

O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.

How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.

Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the way everlasting.

—Psalm 139:1-12, 17, 18, 23, 24.

HAPPY IS THE PEOPLE WHOSE GOD IS THE LORD

Blessed be the Lord my rock,
Who teacheth my hands to war,
And my fingers to fight:
My lovingkindness, and my fortress,
My high tower, and my deliverer;
My shield, and he in whom I trust;
Who subdueth my people under me.
Lord, what is man, that thou takest knowledge of him?
Or the son of man, that thou makest account of him?
Man is like to vanity:
His days are as a shadow that passeth away.
Bow thy heavens, O Lord, and come down:
Touch the mountains, and they shall smoke.
Cast forth lightning, and scatter them;
Send out thine arrows, and discomfit them.
Stretch forth thy hand from above;
Rescue me, and deliver me out of great waters,
Out of the hand of aliens;
Whose mouth speaketh deceit,
And whose right hand is a right hand of falsehood.

I will sing a new song unto thee, O God:
Upon a psaltery of ten strings will I sing praises unto thee.

Thou art he that giveth salvation unto kings;
Who rescueth David his servant from the hurtful sword.
Rescue me, and deliver me out of the hand of aliens,
Whose mouth speaketh deceit,
And whose right hand is a right hand of falsehood.

When our sons shall be as plants grown up in their youth,
And our daughters as corner stones hewn after the fashion of a palace;
When our garners are full, affording all manner of store,
And our sheep bring forth thousands and ten thousands in our fields;
When our oxen are well laden;
When there is no breaking in, and no going forth,
And no outcry in our streets:
Happy is the people that is in such a case;
Yea, happy is the people whose God is the Lord.

—*Psalm 144.*

SLOW TO ANGER AND PLENTEOUS IN MERCY

I will extol thee, my God, O King;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the Lord, and greatly to be praised;
And his greatness is unsearchable.
One generation shall laud thy works to another,
And shall declare thy mighty acts.
Of the glorious majesty of thine honour,
And of thy wondrous works, will I meditate.
And men shall speak of the might of thy terrible acts;
And I will declare thy greatness.
They shall utter the memory of thy great goodness,
And shall sing of thy righteousness

The Lord is gracious, and full of compassion;
Slow to anger, and of great mercy.
The Lord is good to all;
And his tender mercies are over all his works.
All thy works shall give thanks unto thee, O Lord;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glory of the majesty of his kingdom.

Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee;
And thou givest them their food in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The Lord is righteous in all his ways,
And gracious in all his works.
The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.
The Lord preserveth all them that love him;
But all the wicked will he destroy.
My mouth shall speak the praise of the Lord;
And let all flesh bless his holy name for ever and ever.

—*Psalm 145.*

SONGS OF PRAISE

Praise ye the Lord.
Praise the Lord, O my soul.
While I live will I praise the Lord:
I will sing praises unto my God while I have any being.

Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Happy is he that hath the God of Jacob for his help,
Whose hope is in the Lord his God:
Which made heaven and earth,
The sea, and all that in them is;
Which keepeth truth for ever:
Which executeth judgment for the oppressed;
Which giveth food to the hungry:
The Lord looseth the prisoners;
The Lord openeth the eyes of the blind;
The Lord raiseth up them that are bowed down;
The Lord loveth the righteous;
The Lord preserveth the strangers;
He upholdeth the fatherless and widow;
But the way of the wicked he turneth upside down.
The Lord shall reign for ever,

Thy God, O Zion, unto all generations.
Praise ye the Lord.

Praise ye the Lord;
For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.

The Lord doth build up Jerusalem;
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds.
He telleth the number of the stars;
He giveth them all their names.
Great is our Lord, and mighty in power;
His understanding is infinite.
The Lord upholdeth the meek:
He bringeth the wicked down to the ground.

Sing unto the Lord with thanksgiving;
Sing praises upon the harp unto our God:
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food,
And to the young ravens which cry.
He delighteth not in the strength of the horse:
He taketh no pleasure in the legs of a man.
The Lord taketh pleasure in them that fear him,
In those that hope in his mercy.
Praise the Lord, O Jerusalem;
Praise thy God, O Zion.

For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders;
He filleth thee with the finest of the wheat.
He sendeth out his commandment upon earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoar frost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.
He sheweth his word unto Jacob,
His statutes and his judgments unto Israel.
He hath not dealt so with any nation:
And as for his judgments, they have not known them.
Praise ye the Lord.

Praise ye the Lord.
Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his host.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created.

He hath also established them for ever and ever:
He hath made a decree which shall not pass away.
Praise the Lord from the earth.
Ye dragons, and all deeps:
Fire and hail, snow and vapour;
Stormy wind, fulfilling his word:
Mountains and all hills;
Fruitful trees and all cedars:
Beasts and all cattle;
Creeping things and flying fowl:
Kings of the earth and all peoples;
Princes and all judges of the earth:
Both young men and maidens;
Old men and children:
Let them praise the name of the Lord;
For his name alone is exalted:
His glory is above the earth and heaven.
And he hath lifted up the horn of his people,
The praise of all his saints;
Even of the children of Israel, a people near unto him.
Praise ye the Lord.

Praise ye the Lord.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet:
Praise him with the psaltery and harp.

Praise him with the timbrel and dance:
Praise him with stringed instruments and the pipe.
Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.
Let every thing that hath breath praise the Lord.
Praise ye the Lord.

—*Psalms 146-148, 150.*

TWO WOMEN GRINDING AT THE MILL

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The hand mill for grinding grain shown in the picture is exactly the same as those in use in Palestine from the earliest times. It consists of two circular stones, one of which is placed on top of the other, the upper and lower surfaces being flat. The underside of the upper stone is slightly concave, fitting into the convex surface of the lower stone. From the center of the lower stone a strong pin of wood passes through a funnel-shaped hole in the upper stone. Into this hole the grain is thrown, and as it is ground escapes as meal to a smooth sheepskin placed beneath. On the surface of the upper stone near the circumference, a handle is fixed by which the stone is turned. The meal is ground every day. The work, which is very laborious, is performed by the women of the household. In the picture this mill is rather more elaborate than usual, the lower stone being elongated and used as a trough for the meal as it falls over the edges of the mill. There are two baskets of grain and one of meal. One of the women is about to put a handful of grain in the mill. Both are helping to turn the upper stone by the handle

SELECTIONS FROM JOB

PERSONS REPRESENTED.

Job, a rich man of the East.

Eliphaz, the Temanite.
Bildad, the Shuhite.
Zophar, the Naamathite.
Elihu, son of Barachel, the Buzite.
The Wife of Job.
Friends of Job.

The LORD.

Satan.

Sons of God, Messengers, Friends, Spectators.

PLACES.

The Land of Uz, a country east of Palestine. The Court of Heaven.

TIME.

The Patriarchal Age.

JOB

There is one question over which men have puzzled for many, many hundreds of years. It is the question, "Why do good people suffer?" When wicked people suffered, the reason seemed to be plain. It was because they had done wrong; and people who do wrong ought to suffer. But good people as well as wicked people suffer, and it has always been very hard for many to see how God can be good and this still be true.

This is the question that a Hebrew poet tried to answer in the book of Job. He pictured a man named Job who had lived a good life and feared God, and yet who suffered. He lost the flocks and herds which had made him rich. A whirlwind swept away the house in which his sons and daughters were feasting, and killed them all. At last a disease for which there was no known cure came upon him. Poor and alone, he faced a certain death of great suffering.

Then three friends came to see him. Finding him suffering so, they believed that he must have been a great sinner, and that the suffering was God's punishment for his sin. They tried to make him see that he had sinned. At first they only hint it, very gently and tenderly, but when he still insists that he has not sinned in any way which should bring such suffering, they become more harsh and plainly charge him with being greedy of gain and cruel to the poor. He says that he has not been guilty of these things. And so, the poet means to say, when men suffer, it does not always mean that they have sinned. Then, in the poem, God speaks out of a storm. He says that Job cannot understand the sea or the sky or the storm or the winter's cold or the instincts of the animals. Does he think, then, that he will be able to understand how God deals with men? He trusts God in the things that are good. Can he not trust him in the things that seem evil also? Job is willing to trust God, and the book ends with a picture of a happy, prosperous old age for this man who has suffered so much.

What is the writer's answer, then, to the question why good men suffer? His answer is that we cannot tell why such men suffer. But we know that God is wise and good, and we may trust him, even if we find it impossible, as we always shall, to answer all the questions of life.

The book of Job is a great dramatic poem. It is dramatic not because it was meant to be acted as the Greek and English drama; the Hebrews knew nothing about drama of this kind. But it consists of dialogue between various speakers, and has the true dramatic spirit and intensity of personal feeling. It is the nearest approach to the drama in the Bible. It is printed here in dramatic form because it was felt that this would be suggestive and helpful to the reader. It has a prologue and an epilogue which are in prose, while the speeches are in poetic form, and are printed like the blank verse of the Greek or English drama.

PROLOGUE

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and shunned evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them. And whenever the feast days came round Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, "It may be that my sons have sinned, and renounced God in their hearts." Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

And thus they spoke:—

THE LORD—"Whence comest thou?"

SATAN—"From going to and fro in the earth, and from walking up and down in it."

THE LORD—"Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and shunneth evil."

SATAN—"Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will renounce thee to thy face."

THE LORD—"Behold, all that he hath is in thy power; only upon himself put not forth thine hand."

Then Satan went forth from the presence of the Lord. After this on a certain day messengers came with tidings to Job.

FIRST MESSENGER—"The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

SECOND MESSENGER—"The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

THIRD MESSENGER—"The Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

FOURTH MESSENGER—"Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

JOB —(He arose, rent his mantle, shaved his head, and fell on the ground and worshipped.)

"Naked came I into the world, and naked I must return out of it. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

And thus they spoke:—

THE LORD—"From whence comest thou?"

SATAN—"From going to and fro in the earth, and from walking up and down in it."

THE LORD—"Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and shunneth evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

SATAN—"Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will renounce thee to thy face."

THE LORD—"Behold, he is in thy hands; only spare his life."

Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself, and he sat among the ashes.

THE WIFE OF JOB—"Dost thou still hold fast thine integrity? renounce God, and die."

JOB—"Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: and they made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

(The action of the dramatic poem itself now begins.)

I

Job.

Why died I not at birth?
Why did life receive me?
For now should I have lain down and been quiet;
I should have slept; then had I been at rest:
With kings and counsellors of the earth,
Which built up waste places for themselves;
Or with princes that had gold,
Who filled their houses with silver:
There the wicked cease from troubling;
And there the weary be at rest.
There the prisoners are at ease together;
They hear not the voice of the taskmaster.
The small and great are there;

And the servant is free from his master.
Wherefore is light given to him that is in misery,
And life unto the bitter in soul;
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly,
And are glad, when they can find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my groans are poured out like water.
For the thing which I fear cometh upon me,
And that which I am afraid of cometh unto me.
I am not at ease, neither am I quiet, neither have I rest;
But trouble cometh.

ELIPHAZ.

If one assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast confirmed the feeble knees.
But now it is come unto thee, and thou faintest;
It toucheth thee, and thou art troubled.
Is not thy fear of God thy confidence,
And thy hope the integrity of thy ways?
Now a thing was secretly brought to me,
And mine ear received a whisper thereof.

In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit glided before my face;
The hair of my flesh stood up.
It stood still, but I could not discern the appearance thereof;
A form was before mine eyes:
There was silence, and I heard a voice, saying,
Shall mortal man be more just than God?
Shall a man be more pure than his Maker?
Behold, he putteth no trust in his servants;
And his angels he chargeth with folly:
How much more them that dwell in houses of clay.

But man is born unto trouble,
As the sparks fly upward.
But as for me, I would seek unto God,
And unto God would I commit my cause:
Who doeth great things and unsearchable;
Marvellous things without number:
Who giveth rain upon the earth,
And sendeth waters upon the fields:
So that he setteth up on high those that be low;
And those which mourn are exalted to safety.
He frustrateth the devices of the crafty,
So that their hands cannot perform their enterprise.
He taketh the wise in their own craftiness:

And the counsel of the froward is carried headlong.
They meet with darkness in the daytime,
And grope at noonday as in the night.
But he saveth from the sword of their mouth,
Even the needy from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the Almighty.
For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.
In famine he shall redeem thee from death;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh.
At destruction and dearth thou shalt laugh;
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field;
And the beasts of the field shall be at peace with thee.
Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in its season.
Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.

JOB.

Oh that my vexation were but weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sand of the seas:
Therefore have my words been rash.

For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh up:
The terrors of God do set themselves in array against me.

Oh that I might have my request;
And that God would grant me the thing that I long for!
Even that it would please God to crush me;
That he would let loose his hand, and cut me off!
Then should I yet have comfort;
Yea, I would exult in pain that spareth not:
For I have not denied the words of the Holy One.
What is my strength, that I should wait?
And what is mine end, that I should be patient?
Is my strength the strength of stones?
My brethren have dealt deceitfully as a brook,
As the channel of brooks that pass away;
Which are black by reason of the ice,
And wherein the snow hideth itself:
When they grow warm, they vanish:
When it is hot, they are consumed out of their place.
The caravans that travel by the way of them turn aside;
They go up into the waste, and perish.
The caravans of Tema looked,
The companies of Sheba waited for them.
They were ashamed because they had hoped;
They came thither, and were confounded.
See now,—ye are just like that,
Ye see a terror, and are afraid.
Did I say, Give unto me?
Or, Offer a present for me of your substance?

Or, Deliver me from the adversary's hand?
Or, Redeem me from the hand of the oppressors?

Teach me, and I will hold my peace:
And cause me to understand wherein I have erred.

JOB.

(He speaks now to the Lord.)

What is man, that thou shouldest magnify him,
And that thou shouldest set thine heart upon him,
And that thou shouldest visit him every morning,
And try him every moment?

If I have sinned, what do I unto thee, O thou watcher of men?
Why hast thou set me as a mark for thee,
So that I am a burden to myself?
And why dost thou not pardon my transgression, and take away mine iniquity?
For now shall I lie down in the dust;
And thou shalt seek me diligently, but I shall not be.

BILDAD.

How long wilt thou speak these things?
And how long shall the words of thy mouth be like a mighty wind?
Doth God pervert judgment?
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have delivered them into the hand of their transgression:

If thou wouldest seek diligently unto God,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.

For inquire, I pray thee, of the former age,
And apply thyself to that which their fathers have searched out:
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow:)
Shall not they teach thee, and tell thee,
And utter words out of their heart?
"Can the rush grow up without mire?
Can the flag grow without water?"
Whilst it is yet in its greenness, and not cut down,
It withereth before any other herb.
So are the paths of all that forget God;
And the hope of the godless man shall perish:
Whose confidence shall break in sunder,
And whose trust is a spider's web.
He shall lean upon his house, but it shall not stand:
He shall hold fast thereby, but it shall not endure.
He is green before the sun,
And his shoots go forth over his garden.
His roots are wrapped about the heap,
He beholdeth the place of stones.
If he be destroyed from his place,
Then it shall deny him, saying, "I have not seen thee."

Behold, God will not cast away a perfect man,
Neither will he uphold the evil-doers.
He will yet fill thy mouth with laughter,
And thy lips with shouting.
They that hate thee shall be clothed with shame;
And the tent of the wicked shall be no more.

JOB.

Of a truth I know that it is so:
But how can man be just with God?
Should he desire to contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength:
Who hath hardened himself against him, and prospered?
Who removeth the mountains, and they know it not,
When he overturneth them in his anger.
Who shaketh the earth out of her place,
And the pillars thereof tremble.
Who commandeth the sun, and it riseth not;
And sealeth up the stars.
Who alone stretcheth out the heavens,
And treadeth upon the waves of the sea.
Who maketh the Bear, Orion, and the Pleiades,
And the chambers of the south.
Who doeth great things past finding out;
Yea, marvellous things without number.
Lo, he goeth by me, and I see him not:
He passeth on also, but I perceive him not.

If we speak of the strength of the mighty, lo, he is there!
And if of judgment, who will appoint me a time?
Though I be righteous, mine own mouth shall condemn me:
Though I be perfect, it shall prove me perverse.
I am perfect; I regard not myself;
I despise my life.
It is all one; therefore I say,
He destroyeth the perfect and the wicked.

Now my days are swifter than a courier:
They flee away, they see no good.
They are passed away as the swift ships:
As the eagle that swoopeth on the prey.
My soul is weary of my life;
I will give free course to my complaint;
I will speak in the bitterness of my soul.
I will say unto God, "Do not condemn me;
Shew me wherefore thou contendest with me.
Is it good unto thee that thou shouldest oppress,
That thou shouldest despise the work of thine hands?

Are not my days few? cease then,
And let me alone, that I may take comfort a little,
Before I go whence I shall not return,
Even to the land of darkness and of the shadow of death;
A land of thick darkness, as darkness itself;
A land of the shadow of death, without any order,
And where the light is as darkness."

Zophar.

Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee ashamed?
For thou sayest, "My doctrine is pure,
And I am clean in thine eyes."
But Oh that God would speak,
And open his lips against thee;
And that he would shew thee the secrets of wisdom,
That it is manifold in effectual working!
Know therefore that God exacteth of thee less than thine iniquity deserveth.
Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is high as heaven; what canst thou do?
Deeper than Sheol; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.

For he knoweth vain men:
He seeth iniquity also, even though he consider it not.
If iniquity be in thine hand, put it far away,
And let not unrighteousness dwell in thy tents;
Surely then shalt thou lift up thy face without spot;
Yea, thou shalt be stedfast, and shalt not fear:
For thou shalt forget thy misery;
Thou shalt remember it as waters that are passed away:
And thy life shall be clearer than the noonday;
Though there be darkness, it shall be as the morning.

JOB.

No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you:
Yea, who knoweth not such things as these?
Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.
What ye know, the same do I know also:
I am not inferior unto you.
Surely I would speak to the Almighty,
And I desire to reason with God.
But ye are forgers of lies,
Ye are all physicians of no value.
Oh that ye would altogether hold your peace!
And it should be your wisdom.
Your memorable sayings are proverbs of ashes.

Though he slay me, yet will I wait for him:
Nevertheless I will maintain my ways before him.
This also shall be my salvation;
For a godless man shall not come before him.
Hear diligently my speech,
And let my declaration be in your ears.
Behold now, I have ordered my cause;
I know that I am righteous.
Who is he that will contend with me?

How many are mine iniquities and sins?
Make me to know my transgression and my sin.
Wherefore hidest thou thy face,

And holdest me for thine enemy?
Wilt thou harass a driven leaf?
And wilt thou pursue the dry stubble?

Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down:
He fleeth also as a shadow, and continueth not.
And dost thou open thine eyes upon such an one,
And bringest me into judgment with thee?

For there is hope of a tree, if it be cut down, that it will
sprout again,
And that the tender branch thereof will not cease.
Though the root thereof grow old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And put forth boughs like a plant.
But man dieth, and wasteth away:
Yea, man giveth up his spirit, and where is he?

If a man die, shall he live again?
All the days of my warfare would I wait,
Till my release should come.
Thou shouldest call, and I would answer thee:
Thou wouldest have a desire to the work of thine hands.

THE FIRST CYCLE OF SPEECHES IS ENDED.

The three friends center their thought about God. The question is, why has Job suffered? Their answer is, because he has sinned. God is just, and would never make a man suffer unless he had sinned. *Eliphaz* says that all men are imperfect, and so suffer. Let Job acknowledge that he has sinned, and this suffering will be only discipline, and God will again bless him. *Bildad* says that the fathers have always understood that God was just. The man who does not believe as they did must be wicked. *Zophar* says that God knows Job has sinned, even if Job himself is too blind to see it; else he would not make Job suffer. *Job* is perplexed. Has he sinned so as to merit this suffering? No. If they say that God is just—yes, but what does God mean, then, by dealing thus with him? He had expected sympathy from his friends. Why do they not give it? He can only turn helplessly to God himself. Would that he could meet God as one might a man, and plead his cause! But, no! Even that chance for justice is cut off. And yet they can talk of God as being just!

II

ELIPHAZ.

Should a wise man make answer with vain knowledge,
And fill his belly with the east wind?
Should he reason with unprofitable talk,
Or with speeches wherewith he can do no good?
Yea, thou doest away with fear,
And restrainest devotion before God.
For thine iniquity teacheth thy mouth,
And thou choosest the tongue of the crafty.
Thine own mouth condemneth thee, and not I;
Yea, thine own lips testify against thee.
Art thou the first man that was born?
Or wast thou brought forth before the hills?
Hast thou heard the secret counsel of God?
And dost thou restrain wisdom to thyself?
What knowest thou, that we know not?

What understandest thou, which is not in us?
With us are both the grayheaded and the very aged men,
Much older than thy father.
Are the consolations of God too small for thee,
And the word that dealeth gently with thee?
Why doth thine heart carry thee away?
And why do thine eyes wink?
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth.

JOB.

I have heard many such things:
Miserable comforters are ye all.
Shall vain words have an end?
Or what provoketh thee that thou answerest?
I also could speak as ye do;
If your soul were in my soul's stead,
I could join words together against you,
And shake mine head at you.
But I would strengthen you with my mouth,
And the solace of my lips should assuage your grief.

God delivereth me to the ungodly,
And casteth me into the hands of the wicked.
I was at ease, and he brake me asunder;
Yea, he hath taken me by the neck, and dashed me to
    pieces:
He hath also set me up for his mark.
His archers compass me round about,

My face is red with weeping,
And on my eyelids is the shadow of death;
Although there is no violence in mine hands,
And my prayer is pure.

O earth, cover not thou my blood,
And let my cry have no resting place.
Even now, behold, my witness is in heaven,
And he that voucheth for me is on high.
My friends scorn me:
But mine eye poureth out tears unto God;
That he would maintain the right of a man with God,
And of a son of man with his neighbour!
For when a few years are come,
I shall go the way whence I shall not return.
My spirit is consumed, my days are extinct,
The grave is ready for me.
Surely there are mockers with me,
And mine eye abideth in their provocation.
But return ye, all of you, and come now:
And I shall not find a wise man among you.
My days are past, my purposes are broken off,
Even the thoughts of my heart.
They change the night into day:
The light, say they, is near unto the darkness.
If I look for Sheol as mine house:
If I have spread my couch in the darkness;
If I have said to corruption, "Thou art my father";
To the worm, "Thou art my mother, and my sister":

Where then is my hope?
And as for my hope, who shall see it?
It shall go down to the bars of Sheol,
When once there is rest in the dust.

BILDAD.

How long will ye lay snares for words?
Consider, and afterwards we will speak.
Wherefore are we counted as beasts,
And are become unclean in your sight?
Thou that tearest thyself in thine anger,
Shall the earth be forsaken for thee?
Or shall the rock be removed out of its place?
Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.
The light shall be dark in his tent,
And his lamp above him shall be put out.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
He shall be rooted out of his tent wherein he trusteth;
And he shall be brought to the king of terrors.
He shall be driven from light into darkness,
And chased out of the world.
He shall have neither son nor son's son among his people,
Nor any remaining where he sojourned.
They that come after shall be astonished at his day,
As they that went before were frightened.
Surely such are the dwellings of the unrighteous,
And this is the place of him that knoweth not God.

JOB.

How long will ye vex my soul,
And break me in pieces with words?
These ten times have ye reproached me:
Ye are not ashamed that ye deal hardly with me.
And if indeed I have erred,
Mine error remaineth with myself.
If indeed ye will magnify yourselves against me,
And plead against me my reproach:
Know now that God hath wronged me in my cause,
And hath compassed me with his net.
Behold, I cry out of wrong, but I am not heard:
I cry for help, but there is no judgment.
He hath fenced up my way that I cannot pass,
And hath set darkness in my paths.
He hath put my brethren far from me,
And mine acquaintance are wholly estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.

Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock for ever!
But I know that my redeemer liveth,

And that he shall stand up at the last upon the earth:
And after my skin hath been thus destroyed,
Yet from my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another.

ZOPHAR.

Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?
Though his excellency mount up to the heavens,
And his head reach unto the clouds;
He shall fly away as a dream, and shall not be found:
Yea, he shall be chased away as a vision of the night.
The eye which saw him shall see him no more;
Neither shall his place any more behold him.
For he hath oppressed and forsaken the poor;
He hath violently taken away an house, and he shall not build it up.
Because he knew no quietness within him,
He shall not save aught of that wherein he delighteth.
There was nothing left that he devoured not;
Therefore his prosperity shall not endure.
In the fulness of his sufficiency he shall be in straits:
The hand of every one that is in misery shall come upon him.
The heavens shall reveal his iniquity,
And the earth shall rise up against him.

The increase of his house shall depart,
His goods shall flow away in the day of his wrath.

This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

JOB.

Hear diligently my speech;
And let this be your consolations.
Suffer me, and I also will speak;
And after that I have spoken, mock on.
As for me, is my complaint to man?
And why should I not be impatient?

Wherefore do the wicked live,
Become old, yea, wax mighty in power?
Their seed is established with them in their sight,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the pipe.
They spend their days in prosperity,
And in a moment they go down to Sheol.
Yet they said unto God, "Depart from us;
For we desire not the knowledge of thy ways.
What is the Almighty, that we should serve him?

And what profit should we have, if we pray unto him?"
Lo, their prosperity is not in their hand:
The counsel of the wicked is far from me.

How oft is it that the lamp of the wicked is put out?
That their calamity cometh upon them?
That God distributeth sorrows in his anger?
That they are as stubble before the wind,
And as chaff that the storm carrieth away?

Ye say, God layeth up his iniquity for his children.
Let him recompense it unto himself, that he may know it.
Let his own eyes see his destruction,
And let him drink of the wrath of the Almighty.
For what pleasure hath he in his house after him,
When the number of his months is cut off in the midst?

Shall any teach God knowledge?
Seeing he judgeth those that are high.
One dieth in his full strength,
Being wholly at ease and quiet:
And another dieth in bitterness of soul,
And never tasteth of good.
They lie down alike in the dust,
And the worm covereth them.

Behold, I know your thoughts,
And the devices which ye wrongfully imagine against me.
For ye say, Where is the house of the tyrant?
And where is the tent wherein the wicked dwelt?

Have ye not asked them that go by the way?
And do ye not know their tokens?
That the evil man is reserved to the day of calamity?
That they are led forth to the day of wrath?
Who shall declare his way to his face?
And who shall repay him what he hath done?
Yet shall he be borne to the grave,
And shall keep watch over the tomb.
The clods of the valley shall be sweet unto him,
And all men shall draw after him,
As there were innumerable before him.
How then comfort ye me in vain,
Seeing in your answers there remaineth only falsehood?

THE SECOND CYCLE OF SPEECHES IS ENDED.

In the first cycle, the three friends had tried to bring Job to their idea of God, and had failed. Now they center their thought about the wicked man,—how his wickedness brings suffering. *Eliphaz* says that all men know that the wicked suffer. *Bildad* says that the very order of nature is such that the wicked suffer. *Zophar* says that, even if the wicked have any prosperity, it is short, and the end is suffering. All this is to rouse the conscience of Job to believe that he is suffering for his sins. *Job*, overwhelmed by their lack of sympathy, at first does not try to meet their arguments, but continues his complaint and prayer to God. Zophar's speech arouses him to answer, and he says Zophar does not speak the truth. The wicked live and die as happily as the righteous.

The real argument is ended. The friends have tried to show that Job suffers because he has sinned. They have come to the question from the side of God and from the side of man; and in each case Job has denied their position. Nothing is left but to charge Job directly with sin.

III

ELIPHAZ.

Can a man be profitable unto God?
Surely he that is wise is profitable unto himself.
Is it any pleasure to the Almighty, that thou are righteous?
Or, is it gain to him, that thou makest thy ways perfect?
Is it for thy fear of him that he reproveth thee,
That he entereth with thee into judgment?

Is not thy wickedness great?
Neither is there any end to thine iniquities.
For thou hast taken pledges of thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.
Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
Therefore snares are round about thee,
And sudden fear troubleth thee,
Or darkness, that thou canst not see,
And abundance of waters cover thee.
Is not God in the height of heaven?
And behold the height of the stars, how high they are!
And thou sayest, "What doth God know?
Can he judge through the thick darkness?
Thick clouds are a covering to him, that he seeth not;
And he walketh in the circuit of heaven."
Wilt thou keep the old way
Which wicked men have trodden?

If thou return to the Almighty, thou shalt be built up;
If thou put away unrighteousness far from thy tents.
And lay thou thy treasure in the dust,
And the gold of Ophir among the stones of the brooks;
And the Almighty shall be thy treasure,
And precious silver unto thee.
For then shalt thou delight thyself in the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him, and he shall hear
thee;
And thou shalt pay thy vows.
Thou shalt also decree a thing, and it shall be established
unto thee;
And light shall shine upon thy ways.

JOB.

Even to-day is my complaint rebellious:
My stroke is heavier than my groaning.
Oh that I knew where I might find him,
That I might come even to his dwelling place!
I would order my cause before him,
And fill my mouth with arguments.
I would know the words which he would answer me,
And understand what he would say unto me.
Would he contend with me in the greatness of his power?
Nay; but he would give heed unto me.
There the upright might reason with him;
So should I be delivered for ever from my judge.
Behold, I go forward, but he is not there;

And backward, but I cannot perceive him:
On the left hand, when he doth work, but I cannot behold him:
He hideth himself on the right hand, that I cannot see him.
But he knoweth the way that I take;
When he hath tried me, I shall come forth as gold.
My foot hath held fast to his steps;
His way have I kept, and turned not aside.
I have not gone back from the commandment of his lips;
I have treasured up the words of his mouth more than my necessary food.

But he is in one mind, and who can turn him?
And what his soul desireth, even that he doeth.
For he performeth that which is appointed for me:
And many such things are with him.
Therefore am I troubled at his presence;
When I consider, I am afraid of him.
For God hath made my heart faint,
And the Almighty hath troubled me:
Because I was not cut off before the darkness,
Neither did he cover the thick darkness from my face.

BILDAD.

Dominion and fear are with him;
He maketh peace in his high places.
Is there any number of his armies?
And upon whom doth not his light arise?
How then can man be just with God?

Or how can he be clean that is born of a woman?
Behold, even the moon hath no brightness,
And the stars are not pure in his sight:
How much less man, that is a worm!
And the son of man, which is a worm!

JOB.

How hast thou helped him that is without power!
How hast thou saved the arm that hath no strength!
How hast thou counselled him that hath no wisdom,
And plentifully declared sound knowledge!
To whom hast thou uttered words?
And whose spirit came forth from thee?

They that are deceased tremble
Beneath the waters and the inhabitants thereof.
Sheol is naked before him,
And Abaddon hath no covering.
He stretcheth out the north over empty space,
And hangeth the earth upon nothing.
He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
He closeth in the face of his throne,
And spreadeth his cloud upon it.
He hath described a boundary upon the face of the waters,
Unto the confines of light and darkness.
The pillars of heaven tremble
And are astonished at his rebuke.
He stirreth up the sea with his power,
And by his understanding he smiteth through Rahab.

By his spirit the heavens are garnished;
His hand hath pierced the swift serpent.

Lo, these are but the outskirts of his ways:
And how small a whisper do we hear of him!
But the thunder of his power who can understand?

As God liveth, who hath taken away my right;
And the Almighty, who hath vexed my soul;
(For my life is yet whole in me,
And the spirit of God is in my nostrils;)
Surely my lips shall not speak unrighteousness,
Neither shall my tongue utter deceit.
God forbid that I should justify you:
Till I die I will not put away mine integrity from me.
My righteousness I hold fast, and will not let it go:
My heart shall not reproach me so long as I live.

ZOPHAR.

This is the portion of a wicked man with God,
And the heritage of oppressors, which they receive from the Almighty.
Though he heap up silver as the dust,
And prepare raiment as the clay;
He may prepare it, but the just shall put it on,
And the innocent shall divide the silver.
He openeth his eyes, and he is not.
Terrors overtake him like waters;
A tempest stealeth him away in the night.
The east wind carrieth him away, and he departeth;
And it sweepeth him out of his place.

Job.

Oh that I were as in the months of old,
As in the days when God watched over me;
When his lamp shined upon my head,
And by his light I walked through darkness,
As I was in the ripeness of my days,
When the secret of God was upon my tent;
When the Almighty was yet with me,
And my children were about me;
When I went forth to the gate unto the city,
When I prepared my seat in the street,
The young men saw me and hid themselves,
And the aged rose up and stood;
The princes refrained talking,
And laid their hand on their mouth;
The voice of the nobles was hushed,
And their tongue cleaved to the roof of their mouth.

For when the ear heard me, then it blessed me;
And when the eye saw me, it gave witness unto me:
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy:
And the cause of him that I knew not I searched out.

But now they that are younger than I have me in derision,
Upon my right hand rise the rabble;
They thrust aside my feet,
And they cast up against me their ways of destruction.

And now my soul is poured out within me;
Days of affliction have taken hold upon me.
In the night season my bones are pierced in me,
And the pains that gnaw me take no rest.
He hath cast me into the mire,
And I am become like dust and ashes.
I cry unto thee, and thou dost not answer me:
I stand up, and thou lookest at me.
Thou liftest me up to the wind, thou causest me to ride upon it;
And thou dissolvest me in the storm.

If I did despise the cause of my manservant or of my maidservant,
When they contended with me:
What then shall I do when God riseth up?
And when he visiteth, what shall I answer him?

If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel alone,
And the fatherless hath not eaten thereof;

If I have seen any perish for want of clothing,
Or that the needy had no covering;

If I have lifted up my hand against the fatherless,
Because I saw my help in the gate:

Then let my shoulder fall from the shoulder blade.
And mine arm be broken from the bone.

If I have made gold my hope,
And have said to the fine gold,
Thou art my confidence;
If I rejoiced because my wealth was great,
And because mine hand had gotten much;

If I rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him;

If the men of my tent said not,
Who can find one that hath not been satisfied with his food?
The stranger did not lodge in the street;
But I opened my doors to the traveller.

Oh that I had one to hear me!
(Lo, here is my signature, let the Almighty answer me;)
And that I had the indictment which mine adversary hath written!
Surely I would carry it upon my shoulder;
I would bind it unto me as a crown.
I would declare unto him the number of my steps;
As a prince would I go near unto him.

If my land cry out against me,
And the furrows thereof weep together;
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their life:

Let thistles grow instead of wheat,
And cockle instead of barley.

IN THE THIRD CYCLE OF SPEECHES

the three friends still try to show Job that he must have sinned. *Eliphaz* charges him directly with the sins that a rich man in his position could most easily commit. *Bildad* only repeats in feebler phrase former statements about man's impurity in the pure sight of God. *Zophar* either does not appear at all, or maintains his former position with no new argument. *Job* still wishes he might find God to plead his cause, and, at the end, affirms formally his innocence of the sins with which Eliphaz had charged him.

The argument has ended. Neither side has moved the other a single step from the position taken at the beginning. The question of why Job suffers is still unanswered. If it is ever to be answered, some other solution than that of the three friends must be offered.

IV

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak unto Job, because they were older than he. And when Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

ELIHU.

(He speaks to the friends.)

I am young, and ye are very old;

Wherefore I held back, and durst not shew you mine opinion.
I said, "Days should speak,
And multitude of years should teach wisdom."
But there is a spirit in man,
And the breath of the Almighty giveth them understanding.
It is not the great alone that are wise,
Nor the aged that understand judgment.
Therefore I said, "Hearken to me;
I also will shew mine opinion."
Behold, I waited for your words,
I listened for your reasons,
Whilst ye searched out what to say.
Yea, I attended unto you,
And, behold, there was none that convinced Job,
Or that answered his words, among you.

(He speaks to Job.)

Howbeit, Job, I pray thee, hear my speech
And hearken to all my words.
Behold now, I have opened my mouth,
My tongue hath spoken in my mouth.
My words shall utter the uprightness of my heart:
And that which my lips know they shall speak sincerely.
The spirit of God hath made me,
And the breath of the Almighty giveth me life.
If thou canst, answer thou me;
Set thy words in order before me, stand forth.

Behold, I am toward God even as thou art:
I also am formed out of the clay.
Behold, my terror shall not make thee afraid,
Neither shall my pressure be heavy upon thee.
Surely thou hast spoken in mine hearing,
And I have heard the voice of thy words, saying,
"I am clean, without transgression;
I am innocent, neither is there iniquity in me:
Behold, he findeth occasions against me,
He counteth me for his enemy;
He putteth my feet in the stocks,
He marketh all my paths."

Behold, I will answer thee, in this thou art not just;
For God is greater than man.
Why dost thou strive against him?
For he giveth not account of any of his matters.
For God speaketh once,
Yea twice, though man regardeth it not.
In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;
Then he openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his purpose,
And hide pride from man;
He keepeth back his soul from the pit,
And his life from perishing by the sword.
To shew unto man what is right for him;
Then he is gracious unto him, and saith,

"Deliver him from going down to the pit,
I have found a ransom."
His flesh shall be fresher than a child's;
He returneth to the days of his youth:
He prayeth unto God, and he is favourable unto him;
So that he seeth his face with joy:
And he restoreth unto man his righteousness.
He singeth before men, and saith,
"I have sinned, and perverted that which was right,
And it profited me not:
He hath redeemed my soul from going into the pit,
And my life shall behold the light."
Lo, all these things doth God work,
Twice, yea thrice, with a man,
To bring back his soul from the pit,
That he may be enlightened with the light of the living.

Mark well, O Job, hearken unto me:
Hold thy peace, and I will speak.
If thou hast any thing to say, answer me:
Speak, for I desire to justify thee.
If not, hearken thou unto me:
Hold thy peace, and I will teach thee wisdom.

(He speaks again to the friends.)

Hear my words, ye wise men;
And give ear unto me, ye that have knowledge.
For the ear trieth words,
As the palate tasteth meat.
Let us choose for us that which is right:

Let us know among ourselves what is good.
For Job hath said, "I am righteous,
And God hath taken away my right."

Therefore hearken unto me, ye men of understanding:
Far be it from God, that he should do wickedness;
And from the Almighty, that he should commit iniquity.
For the work of a man shall he render unto him,
And cause every man to find according to his ways.
Yea, of a surety, God will not do wickedly,
Neither will the Almighty pervert judgment.

Is it fit to say to a king, "Thou art vile?"
Or to nobles, "Ye are wicked?"
How much less to him that respecteth not the persons of
princes,
Nor regardeth the rich more than the poor?
For they all are the work of his hands.
In a moment they die, even at midnight;
For his eyes are upon the ways of a man,
And he seeth all his goings.
There is no darkness, nor shadow of death,
Where the workers of iniquity may hide themselves.

Therefore speak what thou knowest.
Men of understanding will say unto me,
Yea, every wise man that heareth me:
"Job speaketh without knowledge,
And his words are without wisdom.
Would that Job were tried unto the end,
Because of his answering like wicked men.

For he addeth rebellion unto his sin,
He clappeth his hands among us,
And multiplieth his words against God."

(He speaks again to Job.)

Thinkest thou this to be thy right,
Or sayest thou, "My righteousness is more than God's,"
That thou sayest, "What advantage will it be unto thee?"
And, "What profit shall I have, more than if I had sinned?"
I will answer thee,
And thy companions with thee.

Look unto the heavens, and see;
And behold the skies, which are higher than thou.
If thou hast sinned, what doest thou against him?
And if thy transgressions be multiplied, what doest thou unto him?
If thou be righteous, what givest thou him?
Or what receiveth he of thine hand?

There they cry, but none giveth answer,
Because of the pride of evil men.
Surely God will not hear vanity,
Neither will the Almighty regard it.
How much less when thou sayest thou beholdest him not
The cause is before him, and thou waitest for him!
But now, because he hath not visited in his anger,
Neither doth he greatly regard arrogance;
Therefore doth Job open his mouth in vanity;
He multiplieth words without knowledge.

Behold, God is mighty, and despiseth not any:
He is mighty in strength of understanding.
He preserveth not the life of the wicked:
But giveth to the afflicted their right.
He withdraweth not his eyes from the righteous:
But with kings upon the throne
He setteth them for ever, and they are exalted.
And if they be bound in fetters,
And be taken in the cords of affliction;
Then he sheweth them their work,
And their transgressions, that they have behaved themselves proudly.
He openeth also their ear to instruction,
Behold, God is great, and we know him not;
The number of his years is unsearchable.
For he draweth up the drops of water,
Which distil in rain from his vapour:
Which the skies pour down
And drop upon man abundantly.
Yea, can any understand the spreadings of the clouds,
The thunderings of his pavilion?
Behold, he spreadeth his light around him;
And he covereth the bottom of the sea.
For by these he judgeth the peoples;
He giveth meat in abundance.
He covereth his hands with the lightning;
And giveth it a charge that it strike the mark.
The noise thereof telleth concerning him,
The cattle also concerning the storm that cometh up.
At this also my heart trembleth,

And is moved out of its place.

Hearken ye unto the noise of his voice,
And the sound that goeth out of his mouth.
He sendeth it forth under the whole heaven,
And his lightning unto the ends of the earth.
After it a voice roareth;
He thundereth with the voice of his majesty:
And he stayeth them not when his voice is heard.
God thundereth marvellously with his voice;
Great things doeth he, which we cannot comprehend.
For he saith to the snow, "Fall thou on the earth";
Likewise to the shower of rain,
And to the showers of his mighty rain.
He sealeth up the hand of every man;
That all men whom he hath made may know it.
Then the beasts go into coverts,
And remain in their dens.
Out of the chamber of the south cometh the storm:
And cold out of the north.
By the breath of God ice is given:
And the breadth of the waters is straitened.
Yea, he ladeth the thick cloud with moisture;
He spreadeth abroad the cloud of his lightning:
And it is turned round about by his guidance,
That they may do whatsoever he commandeth them
Upon the face of the habitable world:
Whether it be for correction, or for his land,
Or for mercy, that he cause it to come.

Hearken unto this, O Job:

Stand still, and consider the wondrous works of God.
Dost thou know how God layeth his charge upon them,
And causeth the lightning of his cloud to shine?
Dost thou know the balancings of the clouds,
The wondrous works of him which is perfect in knowledge?
How thy garments are warm,
When the earth is still by reason of the south wind?
Canst thou with him spread out the sky,
Which is strong as a molten mirror?

Teach us what we shall say unto him;
For we cannot order our speech by reason of darkness.
Shall it be told him that I would speak?
Or should a man wish that he were swallowed up?
And now men see not the light which is bright in the skies:
But the wind passeth, and cleanseth them.
Out of the north cometh golden splendour:
God hath upon him terrible majesty.
Touching the Almighty, we cannot find him out; he is
 excellent in power:
And in judgment and plenteous justice he will not afflict.
Men do therefore fear him:
He regardeth not any that are wise of heart.

(*Elihu* offers his solution to the question, Why does Job suffer? He is young, conceited, and wordy, but sincere in his belief that he has wisdom which his elders and betters have not found. It is difficult to see what that wisdom is. Most of what he says has been better said before. If he adds anything, it is the thought that God sometimes sends suffering, not only to punish for past sin, but to keep man from future sin.)

V

The Lord.

(He speaks to Job out of the whirlwind.)

Who is this that darkeneth counsel
By words without knowledge?

Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.
Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors,
When it brake forth,
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And prescribed for it my decree,
And set bars and doors,
And said, "Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed"?

Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place;

That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
It is changed as clay under the seal;
And all things stand forth as a garment:
And from the wicked their light is withholden,
And the high arm is broken.

Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
Hast thou comprehended the breadth of the earth?
Declare, if thou knowest it all.
Where is the way to the dwelling of light,
And as for darkness, where is the place thereof;
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house
thereof?
Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great!

Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is;

On the wilderness, wherein there is no man;
To satisfy the waste and desolate ground;
And to cause the tender grass to spring forth?

Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the signs of the Zodiac in their season?
Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they may go,
And say unto thee, "Here we are"?

Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
When the dust runneth into a mass,
And the clods cleave fast together?

Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food,
When his young ones cry unto God,
And wander for lack of meat?

Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the salt land his dwelling place.
He scorneth the tumult of the city,
Neither heareth he the shoutings of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.

Will the wild-ox be content to serve thee?
Or will he abide by thy crib?
Canst thou bind the wild-ox with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave to him thy labour?
Wilt thou confide in him, that he will bring home thy seed,
And gather the corn of thy threshing-floor?

The wing of the ostrich rejoiceth;
But are her pinions and feathers kindly?
For she leaveth her eggs on the earth,
And warmeth them in the dust,
And forgetteth that the foot may crush them,
Or that the wild beast may trample them.
She is hardened against her young ones, as if they were not hers:
Though her labour be in vain, she is without fear;
Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.

What time she lifteth up herself on high,
She scorneth the horse and his rider.

Hast thou given the horse his might?
Hast thou clothed his neck with the quivering mane?
Hast thou made him to leap as a locust?
The glory of his snorting is terrible.
He paweth in the valley, and rejoiceth in his strength:
He goeth out to meet the armed men.
He mocketh at fear, and is not dismayed:
Neither turneth he back from the sword
The quiver rattleth against him,
The flashing spear and the javelin.
He swalloweth the ground with fierceness and rage;
Neither believeth he that it is the voice of the trumpet.
As oft as the trumpet soundeth he saith, "Aha!"
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.

Doth the hawk soar by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth on the rock, and hath her lodging there,
Upon the crag of the rock, and the strong hold.
From thence she spieth out the prey;
Her eyes behold it afar off.
Her young ones also suck up blood:
And where the slain are, there is she.

JOB.

Behold, I am of small account; what shall I answer thee?
I lay mine hand upon my mouth.
Once have I spoken, and I will not answer;
Yea twice, but I will proceed no further.

THE LORD.

(Out of the whirlwind.)

Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.
Wilt thou even disannul my judgment?
Wilt thou condemn me, that thou mayest be justified?
Or hast thou an arm like God?
And canst thou thunder with a voice like him?
Deck thyself now with excellency and dignity;
And array thyself with honour and majesty.
Pour forth the overflowings of thine anger:
And look upon every one that is proud, and abase him.
Look on every one that is proud, and bring him low;
And tread down the wicked where they stand.
Hide them in the dust together;
Bind their faces in the hidden place.
Then will I also confess of thee
That thine own right hand can save thee.

Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo now, his strength is in his loins,
And his force is in the muscles of his belly.

He moveth his tail like a cedar:
The sinews of his thighs are knit together.
His bones are as tubes of brass;
His limbs are like bars of iron.
He is the chief of the ways of God:
He only that made him can make his sword to approach
unto him.
Surely the mountains bring him forth food;
Where all the beasts of the field do play.
He lieth under the lotus trees,
In the covert of the reed, and the fen.
The lotus trees cover him with their shadow;
The willows of the brook compass him about.
Behold, if a river overflow, he trembleth not:
He is confident, though Jordan swell even to his mouth.
Shall any take him when he is on the watch,
Or pierce through his nose with a snare?

Canst thou draw out leviathan with a fish hook?
Or press down his tongue with a cord?
Canst thou put a rope into his nose?
Or pierce his jaw through with a hook?
Will he make many supplications unto thee?
Or will he speak soft words unto thee?
Will he make covenant with thee,
That thou shouldest take him for a servant for ever?
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens?

Shall the bands of fishermen make traffic of him?
Shall they part him among the merchants?
Canst thou fill his skin with barbed irons,
Or his head with fish spears?
Lay thine hand upon him;
Remember the battle, and do so no more.
Behold, the hope of him is in vain:
Shall not one be cast down even at the sight of him?
None is so fierce that he dare stir him up:
Who then is he that can stand before me?
Who hath first given unto me, that I should repay him?
Whatsoever is under the whole heaven in mine.
I will not keep silence concerning his limbs,
Nor his mighty strength, nor his comely proportion.
Who can strip off his outer garment?
Who shall come within his double bridle?
Who can open the doors of his face?
Round about his teeth is terror.
His strong scales are his pride,
Shut up together as with a close seal.
One is so near to another,
That no air can come between them.
They are joined one to another;
They stick together, that they cannot be sundered.
His nostrils flash forth light,
And his eyes are like the eyelids of the morning.
Out of his mouth go burning torches,
And sparks of fire leap forth.
Out of his nostrils a smoke goeth,

As of a boiling pot and burning rushes.
His breath kindleth coals,
And a flame goeth forth from his mouth.
In his neck abideth strength,
And terror danceth before him.
The flakes of his flesh are joined together:
They are firm upon him; they cannot be moved.
His heart is as firm as a stone;
Yea, firm as the nether millstone.
When he raiseth himself up, the mighty are afraid:
By reason of consternation they are beside themselves.
If one lay at him with the sword, it cannot avail;
Nor the spear, the dart, nor the pointed shaft.
He counteth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee:
Slingstones are turned with him into stubble
Clubs are counted as stubble:
He laugheth at the rushing of the javelin.
His underparts are like sharp potsherds:
He spreadeth as it were a threshing wain upon the mire.
He maketh the deep to boil like a pot:
He maketh the sea like ointment.
He maketh a path to shine after him;
One would think the deep to be hoary.
Upon earth there is not his like,
That is made without fear.
He beholdeth every thing that is high:
He is king over all the sons of pride.

JOB.

(He replies to the Lord.)

I know that thou canst do all things,
And that no purpose of thine can be restrained.
Who is this that hideth counsel without knowledge?
Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.

I had heard of thee by the hearing of the ear;
But now mine eye seeth thee,
Wherefore I abhor myself, and repent
In dust and ashes.

(*Jehovah* speaks from the storm. Job has questioned why he suffered. Can he expect the question to be answered? Let him look to nature about him. Does he understand the daily doings of nature? Does he know how the world was created, or how the rain and the snow come? Can he guide the stars? Does he understand the strange instincts of the animals? Can he control even one of the great works of God? How then will he think to comprehend the dealings of God in his own life?

God does not try to answer the question of why Job suffers. He tries to raise Job to such a position of trust in him that he will not ask the question. The solution of the question lies, not in the knowledge of their answers, but in a trust of God which does not demand an answer, for it sums up all answers in one—that God is wise and good. This is not unreasoning; for God reasons from his works that Job can see to the deep things of life that he cannot see. If Job sees God's wisdom in the one, he may trust his wisdom in the other.

So the problem of why Job suffers is at last solved; only the solution is not one of knowledge, but of trust, and Job finds more than a solution; he finds God. "Now mine eye seeth Thee.")

EPILOGUE.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourself a burnt offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath." So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: and the Lord accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends: and the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him concerning all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one a ring of gold. So the Lord blessed the latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. And after this Job lived an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

SELECTIONS FROM THE SONG OF SONGS

The "Song of Songs," sometimes called "Solomon's Song," and "Canticles," is a collection of Hebrew wedding songs. These songs in form and spirit approach nearer to what we call lyric poetry than anything else in the literature of the Bible. In their exquisite freshness and grace they may well be compared with the lyrical poetry of the Elizabethan period in England.

HIS BANNER OVER ME WAS LOVE

As a lily among thorns,
So is my love among the daughters.
As the apple tree among the trees of the wood,
So is my beloved among the sons.
I sat down under his shadow with great delight,
And his fruit was sweet to my taste.
He brought me to the banqueting house,
And his banner over me was love.

THE WINTER IS PAST, THE RAIN IS OVER AND GONE

My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtledove is heard in our land;
The fig tree ripeneth her green figs,
And the vines are in blossom,
They give forth their fragrance.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock, in the covert
of the steep place,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.
Take us the foxes, the little foxes, that spoil the vineyards;
For our vineyards are in blossom.
My beloved is mine, and I am his:
He feedeth his flock among the lilies.
Until the day be cool, and the shadows flee away,
Turn, my beloved, and be thou like a roe or a young hart
Upon the mountains of Bether.

IN THE GARDEN OF LOVE

Come with me from Lebanon, my bride,
With me from Lebanon:
Look from the top of Amana,
From the top of Senir and Hermon,
From the lions' dens,
From the mountains of the leopards.
Thou hast ravished my heart, my sister, my bride;
Thou hast ravished my heart with a glance of thine eyes,
With one chain of thy neck.
How fair is thy love, my sister, my bride!
How much better is thy love than wine!
And the smell of thine ointments than all manner of spices!
Thy lips, O my bride, drop as the honeycomb:
Honey and milk are under thy tongue;
And the smell of thy garments is like the smell of Lebanon.
A garden shut up is my sister, my bride;
A spring shut up, a fountain sealed.
Thy shoots are an orchard of pomegranates, with precious
fruits;
Henna with spikenard plants,
Spikenard and saffron,
Calamus and cinnamon, with all trees of frankincense;
Myrrh and aloes, with all the chief spices.
Thou art a fountain of gardens,
A well of living waters,
And flowing streams from Lebanon.
Awake, O north wind; and come, thou south;
Blow upon my garden, that the spices thereof may flow out.
Let my beloved come into his garden,
And eat his precious fruits.

WHITHER IS THY BELOVED GONE?

Whither is thy beloved gone,
O thou fairest among women?
Whither hath thy beloved turned him,
That we may seek him with thee?

My beloved is gone down to his garden, to the beds of spices,
To feed in the gardens, and to gather lilies.
I am my beloved's, and my beloved is mine:
He feedeth his flock among the lilies.
I am my beloved's,
And his desire is toward me.
Come, my beloved, let us go forth into the field;
Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see whether the vine hath budded, and its blossom be open,
And the pomegranates be in flower:
There will I give thee my love.
The mandrakes give forth fragrance,
And at our doors are all manner of precious fruits, new and old,
Which I have laid up for thee, O my beloved.

LOVE IS STRONG AS DEATH

Set me as a seal upon thine heart, as a seal upon thine arm:
For love is strong as death;
Jealousy is cruel as the grave:
The flashes thereof are flashes of fire,
A very flame of the Lord.
Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance of his house for love,
He would utterly be contemned.

SELECTIONS FROM ECCLESIASTES

ECCLESIASTES

This is, in some respects, the most curious book in the Bible. It has puzzled many people. Like Proverbs, it is put together without very much order, but that does not make the greatest puzzle of the book. The question has been, "What does the author intend to teach?" The book seems to take a very dark view of life. It almost seems as though the author thought nothing was worth living for. Over and over he says that all is vanity; that is, emptiness, nothingness. He questions whether there is a life after death. It seems to the careless reader that this book is only gloomy, dark, and hopeless. But that is a superficial view. If one reads with more care, one finds another strain in the book. It is good for a man to enjoy his labor. This is the gift of God. Let a man eat and drink and enjoy his labor. This is his portion, or wages, from God. Such thoughts as these occur again and again in the book. One begins to see that all is not darkness. On the contrary, there is, so far as it goes, a very excellent way of living put forward in the book. The author's question is, What are the wages of life? What ought one to think of as making life worth living? His answer is, The work of life itself, with the ordinary pleasures that come with it, are the wages. It is these things that make life worth living. Now this author does not see all the truth. He does not even sum up the whole of life. It is a great lack that in his pictures, in the first few chapters, of the things that may be expected to yield pleasure, he says nothing about the unselfish life. The life he describes is all getting, getting, getting, and never giving. Now the life that simply spends itself in trying to get things and never tries to help others is sure not to be a very happy life. "Vanity of vanities" is its very proper conclusion. This picture of life is too narrow. It needs to be enlarged by the rich and beautiful New Testament ideal of the life of unselfish love.

TO EVERYTHING THERE IS A SEASON

To everything there is a season,
And a time to every purpose under the heaven:
A time to be born,
And a time to die;
A time to plant,
And a time to pluck up that which is planted;
A time to kill,
And a time to heal;
A time to break down,
And a time to build up;
A time to weep,
And a time to laugh;
A time to mourn,
And a time to dance;
A time to cast away stones,
And a time to gather stones together;
A time to embrace,
And a time to refrain from embracing;
A time to seek,
And a time to lose;
A time to keep,
And a time to cast away;
A time to rend,
And a time to sew;

A time to keep silence,
And a time to speak;
A time to love,
And a time to hate;
A time for war,
And a time for peace.

REMEMBER ALSO THY CREATOR

Remember also thy Creator in the days of thy youth:
Or ever the evil days come,
And the years draw nigh,
When thou shalt say, I have no pleasure in them.
Or ever the sun, and the light,
And the moon and the stars,
Be darkened
And the clouds return after the rain.

In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
And the doors be shut in the street.
When the sound of the grinding is low,
And one shall rise up at the voice of a bird,
And all the daughters of music shall be brought low:
Yea, they shall be afraid of that which is high,
And terror shall be in the way;
And the almond tree shall blossom,
And the grasshopper shall be a burden,
And desire shall fail:
Because man goeth to his long home.
And the mourners go about the streets:

Or ever the silver cord be loosed,
Or the golden bowl broken,
Or the pitcher broken at the fountain
Or the wheel broken at the cistern:
And the dust return to the earth, as it was;
And the spirit return unto God who gave it.

SELECTIONS FROM THE PROVERBS

PROVERBS

Proverbs is a collection of sayings of wise men, coming from many sources and gathered by many men. It is a little library of smaller books. The poetry is more uniform than any other in the Bible. The subjects, on the contrary, are the most various. All sides of life are represented. But chiefly the proverbs are concerned with showing the wisdom of living a good, honest, industrious life, and the foolishness of being lazy, immoral, greedy for money, and evil in thought and conduct. A great deal is said about the fool. He is the one who is shortsighted and careless of consequences; who talks slander and so hurts his friends; who forgets that the laws of God punish evil doing, and so hurts himself. The idea is that the wicked man acts as though he had not common sense.

THE PRAISES OF WISDOM

WISDOM CRIETH ALOUD IN THE STREET

Wisdom crieth aloud in the street;
She uttereth her voice in the broad places;
She crieth in the chief place of meeting;
At the entering in of the gates,
In the city, she uttereth her words:

"How long, ye simple ones, will ye love simplicity?
And scorners delight in scorning,
And fools hate knowledge?
Turn you at my reproof:
Behold, I will pour out my spirit unto you,
I will make known my words unto you.
Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at nought all my counsel,
And would none of my reproof:
I also will laugh in the day of your calamity;
I will mock when your fear cometh;
When your fear cometh as a storm,
And your calamity cometh on as a whirlwind;
When distress and anguish come upon you.
Then shall they call upon me, but I will not answer;

They shall seek me diligently, but they shall not find me.
For that they hated knowledge,
And did not choose the fear of the Lord:
They would not have my counsel;
They despised all my reproof:
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.
For the backsliding of the simple shall slay them,
And the prosperity of fools shall destroy them.
But whoso hearkeneth unto me shall dwell securely,
And shall be quiet without fear of evil."

WISDOM IS MORE PRECIOUS THAN RUBIES

My son, forget not my law;
But let thine heart keep my commandments:
For length of days, and years of life,
And peace, shall they add to thee.
Let not mercy and truth forsake thee:
Bind them about thy neck;
Write them upon the table of thine heart:
So shalt thou find favour and good understanding
In the sight of God and man.
Trust in the Lord with all thine heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he shall direct thy paths.
Be not wise in thine own eyes;
Fear the Lord, and depart from evil;
It shall be health to thy navel,

And marrow to thy bones.
Honour the Lord with thy substance,
And with the firstfruits of all thine increase:
So shall thy barns be filled with plenty
And thy vats shall overflow with new wine.

My son, despise not the chastening of the Lord;
Neither be weary of his reproof:
For whom the Lord loveth he reproveth;
Even as a father the son in whom he delighteth.
Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.
The Lord by wisdom founded the earth;
By understanding he established the heavens.
By his knowledge the depths were broken up,
And the skies drop down the dew.

THE GLORY OF WISDOM

Doth not wisdom cry,
And understanding put forth her voice?
In the top of high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:

Unto you, O men, I call;
And my voice is to the sons of men.
O ye simple, understand subtilty;
And, ye fools, be ye of an understanding heart.
Hear, for I will speak excellent things;
And the opening of my lips shall be right things.
For my mouth shall utter truth;
And wickedness is an abomination to my lips.
All the words of my mouth are in righteousness;
There is nothing crooked or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge.
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom is better than rubies;
And all the things that may be desired are not to be compared unto her.

I, Wisdom, have made subtilty my dwelling,
And find out knowledge and discretion.
The fear of the Lord is to hate evil:
Pride, and arrogancy, and the evil way,

And the froward mouth, do I hate.
Counsel is mine, and sound knowledge:
I am understanding; I have might.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.
I love them that love me;
And those that seek me diligently shall find me.
Riches and honour are with me;
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.
I walk in the way of righteousness,
In the midst of the paths of jugdment:
That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

The Lord possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth:
While as yet he had not made the earth, nor the fields,
Nor the highest part of the dust of the world.
When he established the heavens, I was there:
When he set a circle upon the face of the deep:

When he made firm the skies above:
When the fountains of the deep became strong:
When he gave to the sea its bound,
That the waters should not transgress his commandment:
When he marked out the foundations of the earth;
Then I was by him, as a master workman:
And I was daily his delight,
Rejoicing always before him;
Rejoicing in his habitable earth;
And my delight was with the sons of men.
Now therefore, my sons, hearken unto me:
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the Lord.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.

ENTER NOT INTO THE PATH OF THE WICKED

Enter not into the path of the wicked,
And walk not in the way of evil men.
Avoid it, pass not by it;
Turn from it, and pass on.

Take fast hold of instruction; let her not go:
Keep her; for she is thy life.

The way of the wicked is as darkness:
They know not at what they stumble.
But the path of the righteous is as the light of dawn,
That shineth more and more unto the perfect day.

Go to the ant, thou sluggard,
Consider her ways, and be wise:
Which having no chief, overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.

PRAISE OF THE WISE AND VIRTUOUS WOMAN

A virtuous woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.

She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household,
And their task to her maidens.
She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
She perceiveth that her merchandise is profitable:
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She spreadeth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.

She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them;
And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
"Many daughters have done virtuously,
But thou excellest them all."

Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she shall be praised
Give her of the fruit of her hands;
And let her works praise her in the gates.

SELECTIONS FROM THE PROPHETS

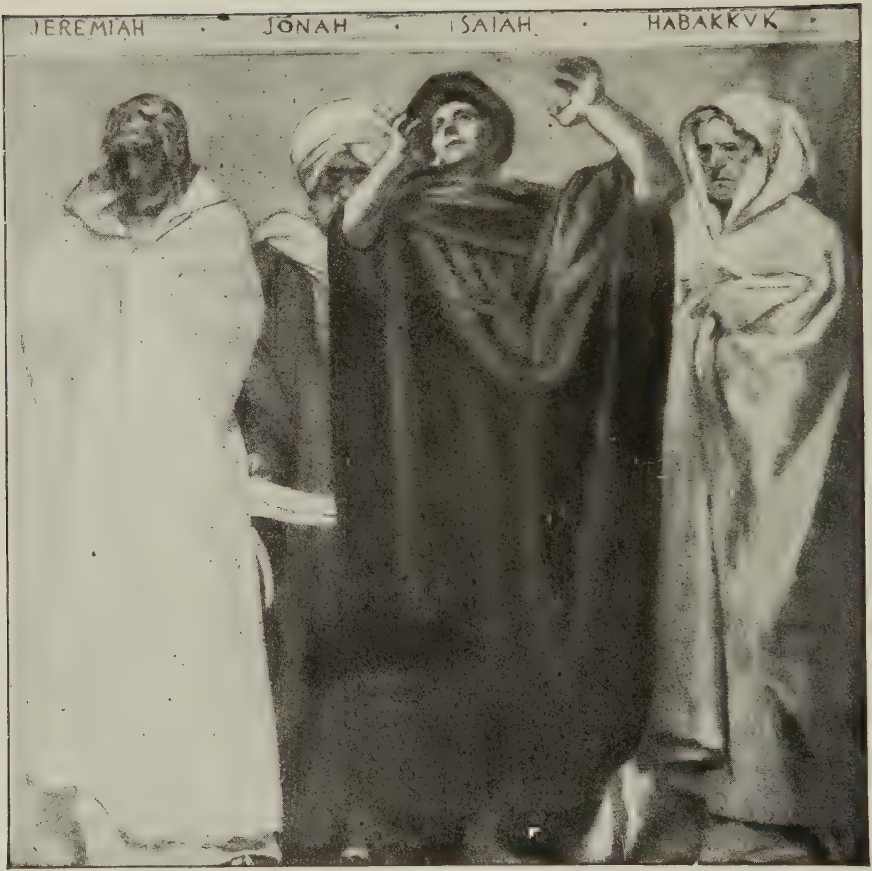
The Roll of the Prophets

Isaiah.
Jeremiah.
Daniel.
Ezekiel.
Amos.
Hosea.
Micah.
Obadiah.
Joel.
Jonah.
Zephaniah.
Nahum.
Habakkuk.
Haggai.
Zechariah.
Malachi.

"THE PROPHETS"

From the frieze of "The Prophets," by Sargent, in the Public Library at Boston

The prophets here represented are Jeremiah, Jonah, Isaiah, Habakkuk


JEREMIAH
JONAH
ISAIAH
HABAKKUK

THE PROPHETS

There are two groups of prophetic books in the Old Testament: the longer books of Isaiah, Jeremiah, Daniel, and Ezekiel, in one group, and what are known as the books of the "Twelve Minor Prophets," in another group. These books, especially those of the "Minor Prophets," are often neglected by readers of the Bible. "Minor Prophets" is a very unfortunate name for that group of great souls whose messages have come down to us from the ages. The word came into use because these books, smaller in size than some others, were grouped together in the Bible. The writers themselves were not minor or inferior in any sense of the word. The word "prophet" is also, in itself, somewhat misleading. The men who are called prophets did not simply predict future events. They were really what we would call reformers. They cried out against the evils of the times in which they lived, and tried to turn the nation back to God when it had sinned.

It must be admitted that it is not very easy, especially for young people, to read these books, and yet they are intensely interesting if one can only realize that these words were spoken by living men, each blazing with indignation against wrong, men of heroic character, who were ready, if necessary, to look in the face of death, in their speaking of the truth.

Little or nothing can be told of the personal history of many of these men. Striking passages have been chosen from each of the prophets to show the character of the message which they spoke.

ISAIAH

THE GREATEST PROPHET OF THE OLD TESTAMENT

(David and Solomon had long been dead. The kingdom of Judah was not so strong as the old kingdom over which they had ruled. It was constantly quarreling with the kingdom at the North, which had been separated by rebellion. It was often in danger of being overcome by the greater kingdoms about it. The kings were not always wise rulers. Many of the people did not care to serve Jehovah alone. They wanted to serve other gods as well. The rich were often cruel to the poor. Good men saw these things with sorrow. They knew that God must punish such a nation. One of these good men was Isaiah the Prophet, a citizen of Jerusalem, and a friend of the kings of Judah. When he was a young man he had a vision of the holiness of God and the sin of the people. This vision made him a prophet, for it called him to the task of showing to the people the holiness of God, which he himself had seen, and to the necessity of turning away from sin.

This is how he tells of the vision which he saw:)—

I

THE CALL OF ISAIAH

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said,—

"Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

And the foundations of the thresholds were moved at the voice of him who cried, and the house was filled with smoke. Then said I, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven."

And I heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I; send me."

And he said, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed."

Then said I, "Lord, how long?"

And he answered, "Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and the Lord have removed men far away, and the forsaken places be many in the midst of the land."

II

ISAIAH'S FIRST PUBLIC SERVICE

(Soon after, two kings from the North threatened to make war against Judah. The king of Judah was frightened. Isaiah tried to encourage him, and persuade him to trust God, but in vain. The king was a coward, and dared neither fight nor trust God, but instead he sent to the far-away land of Assyria for help.

This is the way in which Isaiah tried to encourage the timid king:)—

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it; but could not prevail against it. And it was told the house of David, saying, "Syria is confederate with Ephraim."

And his heart was moved, and the heart of his people, as the trees of the forest are moved with the wind.

Then said the Lord unto Isaiah, "Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the high way of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither let thine heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah. Because Syria hath counselled evil against thee, Ephraim also, and the son of Remaliah, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set up a king in the midst of it, even the son of Tabeel: thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin: and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established."

(But the effort of the prophet was wholly without effect.)

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria and out of the hand of the king of Israel, which rise up against me."

And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: and the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

(Many years passed away. The prophet tried to make his people better, but often without success. He tried to get the rulers to trust in Jehovah rather than in armies and the aid of foreign kings. Sometimes he succeeded, but more often he failed. The land was still subject to Assyria, and had paid heavy tribute ever since Ahaz had hired the king of Assyria to help him against the Northern kings. Other lands were also under the yoke of Assyria, and all of them wanted to win their freedom. At last the king of Babylon sent messengers to these other countries to see if he could not get their kings to join in revolt against Assyria. But Isaiah did not favor this alliance, for this also was trusting, not to Jehovah, but to armies and foreign kings.)

At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto King Hezekiah, and said unto him, "What said these men? and from whence came they unto thee?"

And Hezekiah said, "They are come from a far country unto me, even from Babylon."

Then said he, "What have they seen in thine house?"

And Hezekiah answered, "All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them."

Then said Isaiah to Hezekiah, "Hear the word of the Lord of hosts. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And thy sons shall they take away; they shall be servants in the palace of the king of Babylon."

Then said Hezekiah unto Isaiah, "Good is the word of the Lord which thou hast spoken."

ON THE ROAD FROM JERUSALEM TO JERICHO

From a photograph in the possession of Rev. Louis F. Giroux
of the American International College, Springfield, Mass.,
and used by his kind permission

He said moreover, "For there shall be peace and truth in my days."

(This king of Babylon was soon after defeated by the king of Assyria and driven out of Babylon. For some time he hid himself among the swamps in the southern part of his kingdom, but later was captured and killed.)

III

DELIVERANCE FROM THE ASSYRIANS

(About ten years after the king of Babylon had sent his messengers to Hezekiah there was a revolt against Assyria in Palestine. Hezekiah, in spite of the opposition of Isaiah, was deep in the plot. When Sennacherib, the king of Assyria, heard of the revolt, he sent his armies to Palestine to punish the kings who had dared to defy him. Judah and the other small kingdoms were not able to meet the Assyrian armies. The whole land was in terror, and Hezekiah, the king, who had been so eager for war, was glad enough, now that it had actually come, to seek the wise counsel of the prophet.)

Now it came to pass in the fourteenth year of King Hezekiah, that Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to King Hezekiah with a great army. And he stood by the conduit of the upper pool in the high way of the fuller's field. Then came forth to him Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rabshakeh said unto them, "Say ye now to Hezekiah, 'Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, thy counsel and strength for the war are but vain words: now on whom dost thou trust, that thou hast rebelled against me? Behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust on him. But if thou say to me, We trust in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the Lord against this land to destroy it? The Lord said unto me, Go up against this land, and destroy it.' "

Then said Eliakim and Shebna and Joah unto Rabshakeh, "Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language in the ears of the people that are on the wall."

But Rabshakeh said, "Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men that sit upon the wall?"

Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, "Hear ye the words of the great king, the king of Assyria. Thus saith the king, 'Let not Hezekiah deceive you; for he shall not be able to deliver you: neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us; this city shall not be given into the hand of the king of Assyria.' Hearken not to Hezekiah: for thus saith the king of Assyria, 'Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Who are they among all the gods of these countries, that have delivered their country out of my hand, that the Lord should deliver Jerusalem out of my hand?' "

But they held their peace, and answered him not a word: for the king's commandment was, "Answer him not."

Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, "Thus saith Hezekiah, 'This day is a day of trouble, and of rebuke, and of confusion. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to defy the living God, and will rebuke the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.' "

So the servants of King Hezekiah came to Isaiah. And Isaiah said unto them, "Thus shall ye say to your master, 'Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear a rumour, and shall return unto his own land; and I will cause him to fall by the sword in his own land.' "

So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard concerning Tirhakah king of Ethiopia, "He is come out to fight against thee." And when he heard it, he sent messengers to Hezekiah, saying, "Thus shall ye speak to Hezekiah king of Judah, saying, 'Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly: and shalt thou be delivered?' "

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, "O Lord of hosts, the God of Israel, that sittest upon the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to defy the living God. Of a truth, Lord, the kings of Assyria have laid waste all the countries and their land, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

Then Isaiah the son of Amoz sent unto Hezekiah, saying, "Thus saith the Lord, the God of Israel, 'Whereas thou hast prayed to me against Sennacherib king of Assyria, this is the word which the Lord hath spoken concerning him: The daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants hast thou defied the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into his farthest height, the forest of his fruitful field. Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that thou shouldest lay waste fortified cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, and as a field of corn before it be grown up. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.' "

"Therefore thus saith the Lord concerning the king of Assyria, 'He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up siege works against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake.' "

And the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when men arose early in the morning, behold, these were all dead. So Sennacherib king of Assyria departed, and went back and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, two of his sons smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.*

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* Other stories of the reigns of Hezekiah and the kings of Judah and Israel may be found in Volume III.

GOD IS MY SALVATION*

I will give thanks unto thee, O Lord,
For though thou wast angry with me,
Thine anger is turned away,
And thou comfortest me.

Behold God is my salvation;
I will trust, and will not be afraid:
For the Lord Jehovah is my strength and song;
And he is become my salvation.

Therefore with joy shall ye draw water
Out of the wells of salvation.

Give thanks unto the Lord,
Call upon his name,
Declare his doings among the peoples,
Make mention that his name is exalted.

Sing unto the Lord for he hath done excellent things:
Let this be known in all the earth.
Cry aloud, and shout, thou inhabitant of Zion:
For great is the Holy One of Israel in the midst of thee.

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* The following are selections from the great poems of Isaiah. For majesty of utterance, for lofty and inspired thought, these are unmatched in literature.

THE COMING MESSIAH

For unto us a child is born,
Unto us a son is given;
And the government shall be upon his shoulder;
And his name shall be called Wonderful, Counsellor,
Mighty God, Everlasting Father, Prince of Peace.

Of the increase of his government
And of peace there shall be no end
Upon the throne of David and upon his kingdom;
To establish it with judgment,
And with righteousness, from henceforward even for ever.
The zeal of the Lord of hosts shall perform this.

A SONG OF TRIUMPH

Sing unto the Lord a new song,
And his praise from the end of the earth;
Ye that go down to the sea, and all that is therein,
The isles, and the inhabitants thereof.
Let the wilderness and the cities thereof lift up their voice,
The villages that Kedar doth inhabit;
Let the inhabitants of Sela sing,
Let them shout from the top of the mountains.
Let them give glory unto the Lord,
And declare his praise in the islands.

The Lord shall go forth as a mighty man;
He shall stir up zeal like a man of war:
He shall cry, yea, he shall shout aloud;
He shall do mightily against his enemies.

PARABLE OF THE VINEYARD

Let me sing of my wellbeloved a song of my beloved touching his vineyard.
My wellbeloved had a vineyard
In a very fruitful hill:
And he made a trench about it,
And gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst of it,
And also hewed out a winepress therein:
And he looked that it should bring forth grapes—
And it brought forth wild grapes.

And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now come, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the fence thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

THE CONDEMNATION UPON UNFRUITFULNESS

Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! In mine ears saith the Lord of hosts, "Of a truth many houses shall be desolate, even great and fair, without inhabitant. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah."

Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! And the harp and the lute, the tabret and the pipe, and wine are in their feasts: but they regard not the work of the Lord, neither have they considered the operation of his hands. Therefore my people are gone into captivity, for lack of knowledge: and their honourable men are famished, and their multitude are parched with thirst. Therefore hell hath enlarged her desire, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend into it. And the mean man is bowed down and the great man is humbled, and the eyes of the lofty are humbled: but the Lord of hosts is exalted in judgment, and God the Holy One is sanctified in righteousness. Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall wanderers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, "Let him make speed, let him hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!"

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for a reward, and take away the righteousness of the righteous from him! Therefore as the tongue of fire devoureth the stubble, and as the dry grass sinketh down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust: because they have rejected the law of the Lord of hosts, and despised the word of the Holy One of Israel.

THE DOOM OF THE UNFRUITFUL NATION*

For all this his anger is not turned away,
But his hand is stretched forth still.

And he will lift up an ensign to the nations from afar,
And he will hiss for them from the end of the earth:
And, behold, they shall come with speed swiftly;
None shall be weary nor stumble among them;
None shall slumber nor sleep;
Neither shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken:
Whose arrows are sharp,
And all their bows bent;
Their horses' hoofs shall be counted like flint,
And their wheels like a whirlwind:
Their roaring shall be like a lion,
They shall roar like young lions:
Yea, they shall roar, and lay hold of the prey,
And carry it away safe, and there shall be none to deliver.

And they shall roar against them in that day like the roaring of the sea;
And if one look unto the land, behold, darkness and distress,
And the light is darkened in the clouds thereof.

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* The prophet threatens Judah with invasion by the dreaded Assyrian army.

COMFORT YE MY PEOPLE

Comfort ye, comfort ye my people,
Saith your God.
Speak ye comfortably to Jerusalem,
And cry unto her,
That her warfare is accomplished,
That her iniquity is pardoned;
That she hath received of the Lord's hand
Double for all her sin.

Prepare ye in the wilderness the way of the Lord,
Make straight in the desert a highway for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low:
And the crooked shall be made straight,
And the rough places plain:
And the glory of the Lord shall be revealed,
And all flesh shall see it together:
For the mouth of the Lord hath spoken it.

The voice of one saying, "Cry."
And one said, "What shall I cry?"
All flesh is grass,
And all the goodliness thereof is as the flower of the field:
The grass withereth,
The flower fadeth,

Because the breath of the Lord bloweth upon it:
Surely the people is grass.
The grass withereth,
The flower fadeth:
But the word of our God shall stand forever.

O thou that tellest good tidings to Zion,
Get thee up into the high mountain;
O thou that tellest good tidings to Jerusalem,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, "Behold your God."

Behold, the Lord God will come as a mighty one,
And his arm shall rule for him:
Behold his reward is with him,
And his recompense before him.
He shall feed his flock like a shepherd,
He shall gather the lambs in his arms,
And carry them in his bosom,
And shall gently lead those that give suck.

AWAKE, O ZION!

Awake, awake, put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the holy city;
For henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust;
Arise, sit thee down, O Jerusalem:
Loose thyself from the bands of thy neck, O captive daughter of Zion.

How beautiful upon the mountains are the feet of him
That bringeth good tidings, that publisheth peace,
That bringeth good tidings of good, that publisheth salvation;
That saith unto Zion, Thy God reigneth.

The voice of the watchmen! they lift up the voice,
Together do they sing,
For they shall see, eye to eye,
When the Lord returneth to Zion.

Break forth into joy, sing together,
Ye waste places of Jerusalem:
For the Lord hath comforted his people,
He hath redeemed Jerusalem.

The Lord hath made bare his holy arm
In the eyes of the nations;
And all the ends of the earth
Shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence,
Touch no unclean thing:
Go ye out of the midst of her;
Be ye clean ye that bear the vessels of the Lord.

For ye shall not go out in haste,
Neither shall ye go by flight;
For the Lord will go before you,
And the God of Israel will be your rearguard.

THE TRIUMPH OF THE MAN OF SORROWS

Who hath believed that which we have heard?
And to whom hath the arm of the Lord been revealed?

For he grew up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness, that we should look upon him;
Nor beauty that we should desire him.

He was despised and rejected of men;
A man of sorrows and acquainted with grief:
And as one from whom men hide their face he was despised,
And we esteemed him not.

Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,
Smitten of God and afflicted.

But he was wounded for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon him,
And with his stripes we are healed.

All we like sheep have gone astray;
We have turned every one to his own way;
And the Lord hath laid on him
The iniquity of us all.

He was oppressed,
Yet he humbled himself,
And opened not his mouth;
As a lamb is led to the slaughter,
And as a sheep before her shearers is dumb;
Yea, he opened not his mouth.

By oppression and judgment he was taken away;
And his life who shall recount?
For he was cut off out of the land of the living;
For the transgressions of my people was he stricken.

And they made his grave with the wicked,
And with the rich in his death;
Although he had done no violence,
Neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him;
He hath put him to grief:
When his soul shall make an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the Lord shall prosper in his hand:
He shall see, and be satisfied with the travail of his soul.

By his knowledge shall my righteous servant make many
righteous:
And he shall bear their iniquities.
Therefore will I divide with him a portion of the great,
And he shall divide the spoil with the strong:
Because he poured out his soul unto death,
And was numbered with the transgressors:
Yet he bare the sin of many,
And made intercession for the transgressors.

BEAUTIFUL ZION

O thou afflicted, tossed with tempest, and not comforted,
Behold, I will set thy stones in fair colors,
And lay thy foundations with sapphires.

And I will make thy pinnacles of rubies,
And thy gates of carbuncles,
And all thy borders of precious stones.

And all thy children shall be taught of the Lord;
And great shall be the peace of thy children:
In righteousness shalt thou be established.

Thou shalt be far from oppression, for thou shalt not fear;
And from terror, for it shall not come nigh thee.

Behold I have created the smith
That bloweth the fire of coals,
And bringeth forth a weapon for its work;
And I have created the waster to destroy.
No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgment
thou shalt condemn.
This is the heritage of the servants of the Lord,
And their righteousness which is of me, saith the Lord.

HO, EVERY ONE THAT THIRSTETH

Ho, every one that thirsteth, come ye to the waters,
And he that hath no money, come ye, buy and eat;
Yea, come, buy wine and milk,
Without money and without price.

Wherefore do ye spend money for that which is not bread?
And your labor for that which satisfieth not?
Hearken diligently unto me, and eat ye that which is good,
And let your soul delight itself in fatness.

Incline your ear and come unto me;
Hear, and your soul shall live:
And I will make an everlasting covenant with you,
Even the sure mercies of David.

Behold, I have given him for a witness to the peoples,
And a leader and commander to the peoples.
Behold, thou shalt call a nation that thou knowest not,
And a nation that knew not thee shall run unto thee,
Because of the Lord thy God,
And for the Holy One of Israel;
For he hath glorified thee.

Seek ye the Lord while he may be found,
Call ye upon him while he is near:
Let the wicked forsake his way,
And the unrighteous man his thoughts:

And let him return unto the Lord,
And he will have mercy upon him;
And to our God,
For he will abundantly pardon.

For my thoughts are not your thoughts,
Neither are your ways my ways,
Saith the Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.

For as the rain cometh down and the snow from heaven,
And returneth not thither, but watereth the earth,
And maketh it bring forth and bud, and giveth seed to the
sower and bread to the eater;
So shall my word be that goeth forth out of my mouth:
It shall not return unto me void,
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent it.

For ye shall go out with joy,
And be led forth with peace:
The mountains and the hills shall break forth before you
into singing,
And all the trees of the fields shall clap their hands.
Instead of the thorn shall come up the fir tree.
And instead of the brier shall come up the myrtle tree:
And it shall be to the Lord for a name,
For an everlasting sign that shall not be cut off.

ARISE, SHINE

Arise, shine; for thy light is come,
And the glory of the Lord is risen upon thee.
For behold, darkness shall cover the earth,
And gross darkness the peoples:
But the Lord shall arise upon thee,
And his glory shall be seen upon thee.

And nations shall come to thy light,
And kings to the brightness of thy rising.
Lift up thine eyes round about, and see:
They all gather themselves together, they come to thee.
Thy sons shall come from far,
And thy daughters shall be carried in the arms.

Then thou shalt see and be lightened,
And thine heart shall tremble and be enlarged;
Because the abundance of the sea shall be turned unto thee,
The wealth of the nations shall come unto thee.

The multitude of camels shall cover thee,
The dromedaries of Midian and Ephah;
They all shall come from Sheba, they shall bring gold and
frankincense,
And shall proclaim the praises of the Lord.

All the flocks of Kedar shall be gathered unto thee,
The rams of Nebaioth shall minister unto thee;
They shall come up with acceptance on mine altar,
And I will beautify the house of my glory.

Who are these that fly as a cloud,
And as doves to their windows?
Surely the isles shall wait for me,
And the ships of Tarshish first,
To bring thy sons from far,
Their silver and their gold with them,
For the name of the Lord thy God,
And for the Holy One of Israel, because he hath glorified thee.
And strangers shall build up thy walls,
And their kings shall minister unto thee:
For in my wrath I smote thee,
But in my favour have I had mercy on thee.

Thy gates shall be open continually,
They shall not be shut day nor night;
That men may bring unto thee the wealth of the nations,
And their kings led with them:
For that nation and kingdom that will not serve thee shall perish;
Yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee,
The fir tree, the pine, and the box tree together;
To beautify the place of my sanctuary,
And I will make the place of my feet glorious.

And the sons of them that afflict thee
Shall come bending unto thee;
And all they that despised thee
Shall bow themselves down at the soles of thy feet.

And they shall call thee the City of the Lord.
The Zion of the Holy One of Israel.
Whereas thou hast been forsaken and hated,
So that no man passed through thee,
I will make thee an eternal excellency,
A joy of many generations.

For brass I will bring gold,
And for iron I will bring silver,
And for wood brass,
And for stones iron.

I will also make thy officers peace,
And thine exactors righteousness;
Violence shall no more be heard in thy land,
Desolation nor destruction within thy borders;
And thou shalt call thy walls Salvation,
And thy gates Praise.

The sun shall be no more thy light by day,
Neither for brightness shall the moon give light unto thee:
But the Lord shall be unto thee an everlasting light,
And thy God thy glory.

Thy sun shall no more go down,
Neither shall thy moon withdraw itself:
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended.

Thy people also shall be all righteous,
They shall inherit the land for ever;
The branch of my planting,
The work of my hands,
That I may be glorified.
The little one shall become a thousand,
And the small one a strong nation:
I the Lord will hasten it in its time.

JEREMIAH

(The life of Jeremiah was a very sad one. He lived in those days just before the captivity when the nation with its splendid history was drifting to certain doom, as a ship drifts upon the rocks. The people were sunk in corruption; they had no ambition and no hope. Jeremiah could not save the nation from the fate which the selfishness and wickedness of the people had brought upon it, but he could cry out with all the strength of his strong soul against the evil. Politically he saw that submission to Egypt or to Babylon was inevitable, and he favored Babylon, because the northern kingdom was much stronger than the southern. The time of the activity of Jeremiah as a prophet was about forty years, from the thirteenth year of the reign of Josiah until after the beginning of the captivity. When the people of Judah were carried into captivity Jeremiah was allowed to remain behind. He hoped that the little remnant of people which was left in the land by the conquerors might be the seed of a new and better nation, but in this he was bitterly disappointed. The governor of the colony was assassinated, and Jeremiah was dragged off to Egypt by the frightened people. It is said that the prophet met his death by stoning, at the hands of his own countrymen. Jeremiah has been compared to Milton and to Savonarola. His life was one of those which seem to fail in their immediate purpose, but which have very great influence upon the progress of humanity.)

I

THE CALL OF JEREMIAH

(Jeremiah was not as eager as was Isaiah when God's call first came to him. He was reluctant and slow to obey.)

The word of God came to him saying, "I have appointed thee a prophet unto the nations."

Then said I, "Ah, Lord God, behold, I cannot speak: for I am a child."

But the Lord said unto me, "Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee."

Then the Lord put forth his hand, and touched my mouth; and the Lord said unto me, "Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build, and to plant."

Moreover the word of the Lord came unto me, saying, "Jeremiah, what seest thou?"

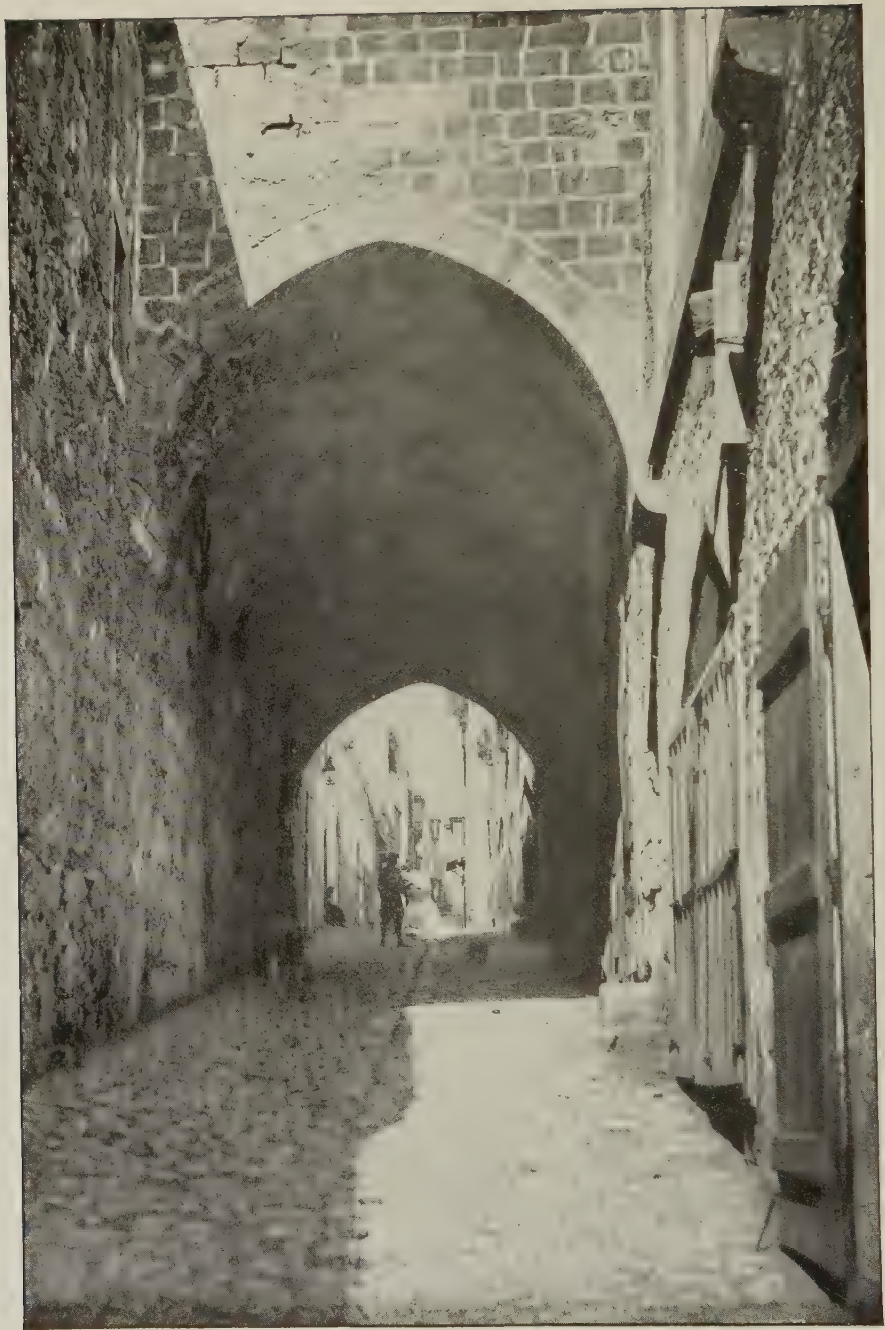
And I said, "I see a rod of an almond tree."

Then said the Lord unto me, "Thou hast well seen: for I watch over my word to perform it."

And the word of the Lord came unto me the second time, saying, "What seest thou?"

And I said, "I see a boiling caldron; and the face thereof is from the north."

A STREET IN JERUSALEM, WITH THE HOUSES
BUILT OVER THE STREET



Then the Lord said unto me, "Out of the north evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness; because they have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a fortified city, and an iron pillar, and brasen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee."

II

THE POTTER AND HIS CLAY

(The people of the East, where the prophets lived and spoke, understood teaching which was put before them in the form of pictures and images and symbols better than any other way. So the prophets would often use figures of speech and do striking things to attract the attention of the people. One day Jeremiah went to the workshop of the potter, and found him at work with his wheel. This is the way in which he used what he saw to teach the people of God's power over them) :—

The word which came to Jeremiah from the Lord, saying, "Arise, and go down to the potter's house, and there I will cause thee to hear my words."

Then I went down to the potter's house, and, behold, he wrought his work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

Then the word of the Lord came to me, saying, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. Now therefore go, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord: 'Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and amend your ways and your doings.' "

But they say, "There is no hope: for we will walk after our own devices, and we will do every one after the stubbornness of his evil heart."

Therefore thus saith the Lord, "Shall the snow of Lebanon fail from the rock of the field? or shall the cold waters that flow down from afar be dried up? For my people hath forgotten me, they have burned incense to false gods; and they have caused them to stumble in their ways, in the ancient paths, to walk in bypaths, in a way not cast up; to make their land an astonishment, and a perpetual hissing; every one that passeth thereby shall be astonished, and shake his head. I will scatter them as with an east wind before the enemy; I will look upon their back. and not their face, in the day of their calamity."

(At another time he took an earthen vessel which the potter had made and broke it in the sight of the people.)

Thus said the Lord, "Go, and buy a potter's earthen vessel, and take of the elders of the people, and of the elders of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the gate Harsith, and proclaim there the words that I shall tell thee: and say, 'Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; thus saith the Lord of hosts, the God of Israel, Behold, I will bring evil upon this place, at which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom they knew not, they and their fathers and the kings of Judah; and have filled his place with the blood of innocents; and have built the high places of Baal, to burn their sons in the fire for burnt offerings unto Baal; which I commanded not, nor spake it, neither came it into my mind: therefore, behold, the days come, saith the Lord, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their life: and their carcases will I give to be food for the birds of the heaven, and for the beasts of the earth. And I will make this city an astonishment, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and in the distress, wherewith their enemies, and they that seek their life, shall distress them.'

"Then shalt thou break the vessel in the sight of the men that go with thee, and shalt say unto them, 'Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury in Topheth, till there lie no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants therof, even making this city as Topheth: and the houses of Jerusalem, and the houses of the kings of Judah, which are defiled, shall be as the place of Topheth, even all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.' "

Then came Jeremiah from Topheth, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people: "Thus saith the Lord of hosts, the God of Israel, 'Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it; because they have made their heart hard, that they might not hear my words.' "

III

THE KING'S ANGER

(Jeremiah had his prophecies written down by his clerk. But when the king read from the scroll on which they were written, he was so angry that he cut up the scroll, and burned it. This did not prevent the prophecies from being known, for Jeremiah had them written upon a new scroll.)

And it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came unto Jeremiah from the Lord, saying, "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin."

Then Jeremiah called Baruch the son of Neriah; and

Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book.

And Jeremiah commanded Baruch, saying, "I cannot go into the house of the Lord: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fast day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people."

And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.

Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came from the cities of Judah unto Jerusalem, proclaimed a fast before the Lord. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the ears of all the people. And when Micaiah had heard out of the book all the words of the Lord, he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there. Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

Therefore all the princes sent Jehudi unto Baruch, saying, "Take in thine hand the roll wherein thou hast read in the ears of the people, and come."

So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, "Sit down now, and read it to us." So Baruch read it to them.

Now it came to pass, when they had heard all the words, they turned in fear one toward another, and said unto Baruch, "We will surely tell the king of all these words."

And they asked Baruch, saying, "Tell us now, How didst thou write all these words at his mouth?"

Then Baruch answered them, "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book."

Then said the princes unto Baruch, "Go, hide thee, thou and Jeremiah; and let no man know where ye are."

And they went in to the king into the court; but they had laid up the roll in the chamber of Elishama the scribe; and they told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of the chamber of Elishama the scribe. And Jehudi read it to the king, and to all the princes which stood beside the king. Now the king sat in the winter house in the ninth month: and there was a fire in the brasier burning before him. And it came to pass, when Jehudi had read three or four sections, that the king cut it with his penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. And the king commanded his officers to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

Then the word of the Lord came to Jeremiah, after the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, "Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

"And concerning Jehoiakim king of Judah thou shalt say, 'Thus saith the Lord: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

" 'Therefore thus saith the Lord concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his family and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, and they hearkened not.' "

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

IV

JEREMIAH IN PRISON

(Jeremiah continued to rebuke the people for the evil of their lives, and especially to insist that they could find no hope in an alliance with the faithless nation of Egypt. This so enraged some of the princes that the prophet was put into prison, and then into the foulest dungeon of the prison. How he suffered for truth-telling, and how he escaped, is told in the following story) :—

And Zedekiah the son of Josiah reigned as king, instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, hearkened unto the words of the Lord, which he spake by the prophet Jeremiah.

And Zedekiah the king sent his officer to the prophet Jeremiah, saying, "Pray now unto the Lord our God for us."

Now Jeremiah came in and went out among the people: for they had not yet put him into prison. And Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they went away from Jerusalem.

Then came the word of the Lord unto the prophet Jeremiah, saying, "Thus saith the Lord, the God of Israel: 'Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city; and they shall take it, and burn it with fire.' Thus saith the Lord: 'Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.' "

And it came to pass that when the army of the Chaldeans went away from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to look after his property. And when he was in the gate of the city, a captain of the guard was there; and he laid hold of Jeremiah the prophet, saying, "Thou art deserting to the Chaldeans."

Then said Jeremiah, "It is false; I am not deserting to the Chaldeans;" but he hearkened not to him: so the officer laid hold of Jeremiah, and brought him to the princes.

And the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

When Jeremiah was come into the dungeon house, and into the cells, and Jeremiah had remained there many days; then Zedekiah the king sent, and brought him: and the king asked him secretly in his house, and said, "Is there any word from the Lord?"

And Jeremiah said, "There is. Thou shalt be delivered into the hand of the king of Babylon."

Moreover Jeremiah said unto King Zedekiah, "Wherein have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison? Where now are your prophets which prophesied unto you, saying, 'The king of Babylon shall not come against you, nor against this land'? And now hear, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there."

Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard, and they gave him daily a loaf of bread from the bakers, until all the bread in the city was gone. Thus Jeremiah remained in the court of the guard.

And the king's officers heard the words that Jeremiah spake unto all the people, saying, "Thus saith the Lord, 'He that abideth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live.' Thus saith the Lord, 'This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it.' "

Then the princes said unto the king, "Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but their hurt."

And Zedekiah the king said, "Behold, he is in your hand: for the king cannot do anything against you."

Then took they Jeremiah, and cast him into the dungeon that was in the court of the guard: and they let down

Jeremiah with cords. And in the dungeon there was no water, but mire: and Jeremiah sank in the mire.

Now when Ebed-melech the Ethiopian, which was in the king's house, heard that they had put Jeremiah in the dungeon, he went forth out of the king's house, and spake to the king, saying, "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is likely to die in the place where he is, because of the famine: for there is no more bread in the city."

Then the king commanded Ebed-melech the Ethiopian, saying, "Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die."

So Ebed-melech took the men with him, and went into the house of the king under the storehouse, and took thence old clothes and old rags, and let them down by cords into the dungeon to Jeremiah.

And Ebed-melech the Ethiopian said unto Jeremiah, "Put now these old clothes and rags under thine arms under the cords." And Jeremiah did so. So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lord: and the king said unto Jeremiah, "I will ask thee a thing; hide nothing from me."

Then Jeremiah said unto Zedekiah, "If I declare it unto thee wilt thou not surely put me to death? and if I give thee counsel, thou wilt not hearken unto me."

So Zedekiah the king sware secretly unto Jeremiah, saying, "As the Lord liveth, that made us, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life."

Then said Jeremiah unto Zedekiah, "Thus saith the Lord, the God of hosts, the God of Israel: 'If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.' "

And Zedekiah the king said unto Jeremiah, "I am afraid of the Jews that deserted to the Chaldeans, lest the Chaldeans deliver me into their hand, and they mock me."

But Jeremiah said, "They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, in that which I speak unto thee: so it shall be well with thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the Lord hath shewed me: Behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes: and thou shalt cause this city to be burned with fire."

Then said Zedekiah unto Jeremiah, "Let no man know of these words, and thou shalt not die."

So Jeremiah abode in the court of the guard until the day that Jerusalem was taken.

V

CONFUSION IN THE LAND

(Jerusalem is taken and Jeremiah is kindly treated by the victors. The people who remain in the land, now a royal colony, take courage, but the assassination of the governor throws everything into confusion.)

And it came to pass when Jerusalem was taken, in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and besieged it; in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the walls of the city. Then all the princes of the king of Babylon came in, and sat in the middle gate.

And it came to pass that when Zedekiah the king of Judah and all the men of war saw them, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls. But the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, and he gave judgment upon him.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him in fetters, to carry him to Babylon.

ANATHOTH, THE HOME OF JEREMIAH

From a photograph taken by Prof. D. G. Lyon,
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And the Chaldeans burned the king's house, and the houses of the people, with fire, and broke down the walls of Jerusalem.

Then Nebuzaradan the captain of the guard carried away captive into Babylon the remainder of the people that stayed in the city, the deserters also, that came to him, and the remainder of the people that stayed.

But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee."

So the king's princes sent, and took Jeremiah out of the court of the guard, and committed him to Gedaliah the royal governor, commanding that he should carry him home: so he dwelt among the people.

Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the guard, saying, "Go, and speak to Ebed-melech the Ethiopian, saying, 'Thus saith the Lord of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished before thee in that day. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely save thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord.'"

The word which came to Jeremiah from the Lord, after Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him bound in chains among all the captives of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, "The Lord thy God pronounced this evil upon this place: and the Lord hath brought it, and done according as he spake; because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which are upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come to Babylon, forbear. All the land is before thee; whither it seemeth good and convenient for thee to go, thither go."

Again he said: "Go back to Gedaliah, whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go."

So the captain of the guard gave him victuals and a present, and let him go. Then went Jeremiah to Gedaliah the royal governor to Mizpah, and dwelt with him among the people that were left in the land.

Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah governor in the land, and had committed unto him men, and women, and children, and of the poorest of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men.

And Gedaliah spoke earnestly unto them and to their men, saying, "Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans, which shall come unto us: but ye, gather ye wine and summer fruits and oil, and put them in your vessels, and dwell in your cities that ye have taken."

Likewise when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah, they returned out of all places whither they were driven and came to the land of Judah and gathered much wine and summer fruits.

Then Jonathan the son of Kareah and all the captains of the forces that were in the fields came to Gedaliah at Mizpah and said to him, "Dost thou know that Baalis of the Ammonites hath sent Ishmael the son of Nethaniah to take thy life?"

But Gedaliah the royal governor believed them not. Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, "Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he take thy life, that all the Jews which are gathered unto thee should be scattered, and the remnant of Judah perish?"

But Gedaliah the royal governor said to Johanan the son of Kareah, "Thou shalt not do this thing: for thou speakest falsely of Ishmael."

Now it came to pass in the seventh month, that Ishmael, one of the chief officers of the king, and ten men with him, came to Gedaliah the royal governor at Mizpah; and there they ate bread together in Mizpah.

Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the royal governor, and slew him, whom the king of Babylon had made governor over the land.

Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, even the men of war. And it came to pass the second day after he had slain Gedaliah, and no man knew it, that there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven and their clothes rent, and having cut themselves, with oblations and frankincense in their hand, to bring them to the house of the Lord. And Ishmael the son of Nethaniah went forth from Mizpah weeping as he went and it came to pass as he met them he said to them, "Come to Gedaliah."

When they came into the city Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

But ten men were found among them that said unto Ishmael, "Slay us not: for we have stores hidden in the field, of wheat, and of barley, and of oil, and of honey." So he forbare, and slew them not among their brethren.

Now the pit wherein Ishmael cast all the dead bodies of the men whom he had slain, by the side of Gedaliah, (the same was that which Asa the king had made for fear of Baasha king of Israel,) Ishmael the son of Nethaniah filled with them that were slain.

Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the royal governor: Ishmael carried them away captive, and departed to go over to the children of Ammon.

But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael had done, they took all the men, and went to fight with Ishmael, and found him by the great waters that are in Gibeon.

Now it came to pass that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah deserted and returned, and went to Johanan the son of Kareah.

But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the children of Ammon.

Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had slain Gedaliah the royal governor, even the men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: and they departed, and dwelt in Geruth Chimham, which is by Beth-lehem, to go to enter into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael had slain Gedaliah the royal governor, whom the king of Babylon made governor over the land.

VI

THE FLIGHT TO EGYPT

(The remnant of the people wish to take refuge in Egypt. They consult Jeremiah, who tells them that they must not desert the land.)

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, "Let, we pray thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant; for we are left but a few of many, as thine eyes do behold us: that the Lord thy God may shew us the way wherein we should walk, and the thing that we should do."

Then Jeremiah the prophet said unto them, "I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you."

Then they said to Jeremiah, "The Lord be a true and faithful witness amongst us, if we do not even according to all the word wherewith the Lord thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."

And it came to pass after ten days, that the word of the Lord came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, and said unto them, "Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him: 'If ye will still abide in this land, then will I build you up, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you to save you, and to deliver you from his hand. And I will grant you mercy, that he may have mercy upon you, and cause you to return to your own land.' But if ye say, 'We will not dwell in this land'; so that ye obey not the voice of the Lord your God; saying, 'No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:' now therefore hear ye the word of the Lord, O remnant of Judah: thus saith the Lord of hosts, the God of Israel, 'If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye fear, shall overtake you there in the land of Egypt, and the famine, whereof ye are afraid, shall follow hard after you there in Egypt; and there ye shall die.

" 'So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.'

"For thus saith the Lord of hosts, the God of Israel; 'As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.'

"The Lord hath spoken concerning you, O remnant of Judah, 'Go ye not into Egypt': know certainly that I have testified unto you this day.

"For ye have dealt deceitfully against your own souls;

for ye sent me unto the Lord your God, saying, 'Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it:' and I have this day declared it to you; but ye have not obeyed the voice of the Lord your God in any thing for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go to sojourn there."

(The people refuse to heed the warning of Jeremiah. They all journey to Egypt, taking the prophet with them.)

And it came to pass that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, wherewith the Lord their God had sent him to them, even all these words, then spoke Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying to Jeremiah, "Thou speakest falsely: the Lord our God hath not sent thee to say, 'Ye shall not go into Egypt to sojourn there': but Baruch the son of Neriah setteth thee on against us, to deliver us into the hand of the Chaldeans, that they may put us to death, and carry us away captives to Babylon."

So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all the nations whither they had been driven to sojourn in the land of Judah: the men, and the women, and the children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the royal governor, and Jeremiah the prophet, and Baruch the son of Neriah; and they came into the land of Egypt; for they obeyed not the voice of the Lord: and they came even to Tahpanhes.

Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, "Take great stones in thine hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel: 'Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword.

" 'And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall also break the pillars of Bethshemesh, that is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire.' "

The word that came to Jeremiah concerning all the

Jews which dwelt in the land of Egypt, which dwelt at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, "Thus saith the Lord of hosts, the God of Israel: 'Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein; because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, nor ye, nor your fathers.'

"Howbeit I sent unto you all my servants the prophets rising up early and sending them, saying, 'Oh, do not this abominable thing that I hate.' But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it is this day.

"Therefore now thus saith the Lord, the God of hosts, the God of Israel: 'Wherefore commit ye this great evil against your own souls, to cut off from you man and woman, infant and suckling, out of the midst of Judah, to leave you none remaining; in that ye provoke me unto anger with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to sojourn; that ye may be cut off, and that ye may be a curse and a reproach among all the nations of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they committed in the land of Judah, and in the streets of Jerusalem?

"They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

"Therefore thus saith the Lord of hosts, the God of Israel: 'Behold, I will set my face against you for evil, even to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed; in the land of Egypt shall they fall; they shall be consumed by the sword and by the famine; they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

" 'For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return save such as shall escape.' "

Then all the men which knew that their wives burned incense unto other gods, and all the women that stood by, a great assembly, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly perform every word that is gone forth out of our mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our husbands?"

Then Jeremiah said unto all the people, to the men, and to the women, even to all the people which had given him that answer, saying, "The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? so that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land become a desolation, and an astonishment, and a curse, without inhabitant, as it is this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as it is this day."

Moreover Jeremiah said unto all the people, and to all the women, "Hear the word of the Lord, all Judah that are in the land of Egypt: thus saith the Lord of hosts, the God of Israel, saying: 'Ye and your wives have both spoken with your mouths, and with your hands have fulfilled it, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: establish then your vows, and perform your vows.'

"Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt: 'Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, As the Lord God liveth. Behold, I watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. And they that escape the sword shall return out of the land of Egypt into the land of Judah, few in number; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine, or theirs.

" 'And this shall be the sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil': thus saith the Lord: Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life.' "

The word that Jeremiah the prophet spoke unto Baruch the son of Neriah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, "Thus saith the Lord, the God of Israel, unto thee, O Baruch: 'Thou didst say, Woe is me now! for the Lord hath added sorrow to my pain; I am weary with my groaning, and I find no rest. Thus shalt thou say unto him, Thus saith the Lord: Behold, that which I have built will I break down, and that which I have planted I will pluck up; and this in the whole land.

" 'And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.' "

VII

THE LAST PROPHECIES OF JEREMIAH

(The last prophecies of Jeremiah in which he predicts the doom of Babylon.)

The word of the Lord which came to Jeremiah the prophet concerning the nations.

The Doom of Babylon

The word that the Lord spoke concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet.

"Declare ye among the nations and publish, and set up a standard; publish, and conceal not: say, 'Babylon is taken, Bel is put to shame, Merodach is dismayed; her images are put to shame, her idols are dismayed.'

"'For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they are fled, they are gone, both man and beast. In those days, and in that time,' saith the Lord, 'the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek the Lord their God. They shall inquire concerning Zion with their faces thitherward, saying, Come ye, and join yourselves to the Lord in an everlasting covenant that shall not be forgotten.

"'My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place. All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers.

"'Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For, lo, I will stir up and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken:

their arrows shall be as of an expert mighty man; none shall return in vain. And Chaldea shall be a spoil: all that spoil her shall be satisfied,' saith the Lord.

" 'Because ye are glad, because ye rejoice, O ye that plunder mine heritage, because ye are wanton as an heifer that treadeth out the corn, and neigh as strong horses; your mother shall be sore ashamed; she that bare you shall be confounded: behold, she shall be the hindermost of the nations, a wilderness, a dry land, and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Set yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare no arrows: for she hath sinned against the Lord. Shout against her round about; she hath submitted herself; her bulwarks are fallen, her walls are thrown down: for it is the vengeance of the Lord; take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.'

"Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel: 'Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

And I will bring Israel again to his pasture, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon the hills of Ephraim and in Gilead. In those days, and in that time,' saith the Lord, 'the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant.

" 'Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: slay and utterly destroy after them,' saith the Lord, 'and do according to all that I have commanded thee. A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.'

"The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for the Lord, the Lord of hosts, hath a work to do in the land of the Chaldeans. Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple.

"Call together the archers against Babylon, all them that bend the bow; camp against her round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel. 'Therefore shall her young men fall in her streets, and all her men of war shall be brought to silence in that day,' saith he Lord. "Behold, I am against thee, O thou proud one,' saith the Lord, the Lord of hosts: 'for thy day is come, the time that I will visit thee. And the proud one shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all that are round about him.'

"Thus saith the Lord of hosts: 'The children of Israel and the children of Judah are oppressed together: and all that took them captives hold them fast; they refuse to let them go. Their redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the earth, and disquiet the inhabitants of Babylon. A sword is upon the Chaldeans,' saith the Lord, 'and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the boasters, and they shall dote: a sword is upon her mighty men, and they shall be dismayed.

" 'A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women: a sword is upon her treasures, and they shall be robbed.

" 'A drought is upon her waters, and they shall be dried up: for it is a land of graven images, and they are mad upon idols. Therefore the wild beasts of the desert with the wolves shall dwell there, and the ostriches shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.'

"'As when God overthrew Sodom and Gomorrah and the neighbour cities thereof,' saith the Lord; 'so shall no man dwell there, neither shall any son of man sojourn therein. Behold, a people cometh from the north; and a great nation, and many kings shall be stirred up from the uttermost parts of the earth. They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea, and they ride upon horses; every one set in array, as a man to the battle, against thee, O daughter of Babylon. The king of Babylon hath heard the fame of them, and his hands wax feeble: anguish hath taken hold of him, and pangs as of a woman in travail. Behold, he shall come up like a lion from the pride of Jordan against the strong habitation: but I will suddenly make them run away from her; and whoso is chosen, him will I appoint over her: for who is like me? and who will appoint me a time? and who is the shepherd that will stand before me?'

"Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely they shall drag them away, even the little ones of the flock; surely he shall make their habitation desolate with them. At the noise of the taking of Babylon the earth trembleth, and the cry is heard among the nations.

"Thus saith the Lord: 'Behold, I will raise up against Babylon, and against them that dwell in Leb-kamai, a destroying wind. And I will send unto Babylon strangers, that shall fan her; and they shall empty her land: for in the day of trouble they shall be against her round about. Let not the archer bend his bow, and let him not lift himself up in his coat of mail: and spare ye not her young men; destroy ye utterly all her host. And they shall fall down slain in the land of the Chaldeans, and thrust through in her streets.'

"For Israel is not forsaken, nor Judah, of his God, of the Lord of hosts; though their land is full of guilt against the Holy One of Israel. Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of the Lord's vengeance; he will render unto her a recompense. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

"The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God. Make sharp the arrows; hold firm the shields:

the Lord hath stirred up the spirit of the kings of the Medes; because his device is against Babylon, to destroy it: for it is the vengeance of the Lord, the vengeance of his temple. Set up a standard against the walls of Babylon, make the watch strong, set the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake concerning the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy covetousness. The Lord of hosts hath sworn by himself, saying, 'Surely I will fill thee with men, as with the cankerworm; and they shall lift up a shout against thee.'

"He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens: when he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries. Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of their visitation they shall perish. The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance: the Lord of hosts is his name.

" 'Thou art my battle axe and weapons of war: and with thee will I break in pieces the nations; and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and him that rideth therein; and with thee will I break in pieces man and woman; and with thee will I break in pieces the old man and the youth; and with thee will I break in pieces the young man and the maid; and with thee will I break in pieces the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces governors and deputies. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight,' saith the Lord.

" 'Behold, I am against thee, O destroying mountain,' saith the Lord, 'which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever,' saith the Lord.

" 'Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashkenaz: appoint a marshal against her; cause the horses to come up as the rough cankerworm. Prepare against her the nations, the kings of the Medes, the governors thereof, and all the deputies thereof, and all the land of his dominion. And the land trembleth and is in pain: for the purposes of the Lord against Babylon do stand, to make the land of Babylon a desolation, without inhabitant. The mighty men of Babylon have forborne to fight, they remain in their strong holds; their might hath failed; they are become as women: her dwelling places are set on fire; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken on every quarter: and the passages are surprised, and the reeds they have burned with fire, and the men of war are affrighted.

"For thus saith the Lord of hosts, the God of Israel: 'The daughter of Babylon is like a threshing-floor at the time when it is trodden; yet a little while, and the time of harvest shall come for her. Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his maw with my delicates; he hath cast me out.'

"The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and, My blood be upon the inhabitants of Chaldea, shall Jerusalem say.

"Therefore thus saith the Lord: 'Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her fountain dry. And Babylon shall become heaps, a dwelling place for jackals, an astonishment, and an hissing, without inhabitant. They shall roar together like young lions; they shall growl as lions' whelps. When they are heated, I will make their feast, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake,' saith the Lord.

" 'I will bring them down like lambs to the slaughter, like rams with he-goats. How is Sheshach taken! and the praise of the whole earth surprised! how is Babylon become a desolation among the nations! The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are become a desolation, a dry land, and a desert, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will do judgment upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.'

"My people, go ye out of the midst of her, and save yourselves every man from the fierce anger of the Lord. And let not your heart faint, neither fear ye for the rumour that shall be heard in the land; for a rumour shall come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

" 'Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon, and her whole land shall be ashamed; and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for joy over Babylon; for the spoilers shall come unto her from the north,' saith the Lord.

"As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the land. Ye that have escaped the sword, go ye, stand not still;

remember the Lord from afar, and let Jerusalem come into your mind. We are ashamed, because we have heard reproach; confusion hath covered our faces: for strangers are come into the sanctuaries of the Lord's house.

" 'Wherefore, behold, the days come,' saith the Lord, 'that I will do judgment upon her graven images; and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her,' saith the Lord.

"The sound of a cry from Babylon, and of great destruction from the land of the Chaldeans! for the Lord spoileth Babylon, and destroyeth out of her the great voice; and their waves roar like many waters, the noise of their voice is uttered: for the spoiler is come upon her, even upon Babylon, and her mighty men are taken, their bows are broken in pieces: for the Lord is a God of recompenses, he shall surely requite. 'And I will make drunk her princes and her wise men, her governors and her deputies, and her mighty men; and they shall sleep a perpetual sleep, and not wake,' saith the King, whose name is the Lord of hosts. Thus saith the Lord of hosts: 'The broad walls of Babylon shall be utterly overthrown, and her high gates shall be burned with fire; and the peoples shall labour for vanity, and the nations for the fire; and they shall be weary.' "

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now Seraiah was chief chamberlain. And Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written concerning Babylon. And Jeremiah said to Seraiah, "When thou comest to Babylon, then see that thou read all these words, and say, 'O Lord, thou hast spoken concerning this place, to cut it off, that none shall dwell therein, neither man nor beast, but that it shall be desolate for ever.' And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, 'Thus shall Babylon sink, and shall not rise again because of the evil that I will bring upon her: and they shall be weary.' "

EZEKIEL

(*The book of Ezekiel* differs from every other book of prophecy in the fact that none of it was written in Palestine. It was written in Babylonia, whither Ezekiel had been taken captive while still a youth. The captives knew what was going on in Jerusalem. When the city was first taken, at the occasion when Ezekiel was made captive, the Babylonians were content to carry off ten thousand of the best of the people, with great treasure. The writer of Kings says that "none remained, save the poorest of the people of the land." Over this poor remnant of a wrecked state the Babylonian government set up a king. For nine years he remained loyal to Babylon. Then, with the foolish hope that Egypt would help him when war came, he revolted against the power of Babylon. Soon Babylonian armies appeared before Jerusalem, and, two years after, the city fell. More captives were deported, the city was burned, the walls broken down, no king set up, but only a governor, and the kingdom of Israel, over which only one family had ruled since the time of David, nearly five hundred years before, was forever at an end. The fall of Jerusalem was in 586 B. C.

With every device of vision and picture and pleading Ezekiel tried to keep the captives true to their country and their God. It is good to know that he succeeded in his attempt. The Jews in Babylonia kept their faith, and, in later years, it was from them that these prophetic books went, together with a strong influence for religious reform, back to Palestine.)

I

A LAMENTATION FOR THE PRINCES OF ISRAEL

Moreover, take thou up a lamentation for the princes of Israel, and say, "What was thy mother?

"A lioness: she couched among lions, in the midst of the young lions she nourished her whelps. And she brought up one of her whelps; he became a young lion: and he learned to catch the prey, he devoured men. The nations also heard of him; he was taken in their pit: and they brought him with hooks unto the land of Egypt. Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. And he went up and down among the lions, he became a young lion: and he learned to catch the prey, he devoured men. And he knew their palaces, and laid waste their cities; and the land was desolate, and the fulness thereof, because of the noise of his roaring. Then the nations set against him on every side from the provinces: and they spread their net over him; he was taken in their pit. And they put him in a cage with hooks, and brought him to the king of Babylon; they brought him into strong holds, that his voice should no more be heard upon the mountains of Israel.

"Thy mother was like a vine, in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and their stature was exalted among the thick boughs, and they were seen in their height with the multitude of their branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken off and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty land. And fire is gone out of the rods of her branches, it hath devoured her fruit, so that there is in her no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation."

II

THE DOOM OF TYRE

(The description of Tyre is particularly valuable, because it gives such a vivid picture of the commercial activity of a great city in ancient times.)

And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying, "Son of man, because that Tyre hath said against Jerusalem, 'Aha, she is broken that was the gate of the peoples; she is turned unto me: I shall be replenished, now that she is laid waste:' therefore thus saith the Lord God: Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her a bare rock. She shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God: and she shall become a spoil to the nations. And her daughters which are in the field shall be slain with the sword: and they shall know that I am the Lord." For thus saith the Lord God: "Behold, I will bring upon Tyre Nebuchadnezzar king of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and a company, and much people. He shall slay with the sword thy daughters in the field: and he shall make forts against thee, and cast up a mount against thee, and raise up the buckler against thee. And he shall set his battering engines against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wagons, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people with the sword, and the pillars of thy strength shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the waters. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee a bare rock: thou shalt be a place for the spreading of nets; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God."

Thus saith the Lord God to Tyre: "Shall not the isles shake at the sound of thy fall, when the wounded groan, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay aside their robes, and strip off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, 'How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which caused their terror to be on all that haunt it!' Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be dismayed at thy departure."

For thus saith the Lord God: "When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and the great waters shall cover thee; then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, in the places that are desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living: I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again," saith the Lord God.

(The prophet here draws a striking picture of Eastern commerce. He pictures Tyre as a ship, trading in the commodities of all the nations of the world, but wrecked at last and destroyed by the storm.)

The word of the Lord came again unto me, saying, And thou, son of man, take up a lamentation for Tyre; and say unto Tyre, O thou that dwellest at the entry of the sea, which art the merchant of the peoples unto many isles, thus saith the Lord God: Thou, O Tyre, hast said, "I am perfect in beauty."

Thy borders are in the heart of the seas, thy builders have perfected thy beauty. They have made all thy planks of fir trees from Senir: they have taken cedars from Lebanon to make a mast for thee.

Of the oaks of Bashan have they made thine oars; they have made thy benches of ivory inlaid in boxwood, from the isles of Kittim.

Of fine linen with broidered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thine awning.

The inhabitants of Zidon and Arvad were thy rowers: thy wise men, O Tyre, were in thee, they were thy pilots.

The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

Persia and Lud and Put were in thine army, thy men of war: they hung the shield and helmet in thee; they set forth thy comeliness.

The men of Arvad with thine army were upon thy walls round about, and the Gammadim were in thy towers: they hung their shields upon thy walls round about; they have perfected thy beauty.

Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin and lead, they traded for thy wares.

Javan, Tubal, and Meshech, they were thy traffickers: they traded the persons of men and vessels of brass for thy merchandise.

They of the house of Togarmah traded for thy wares with horses and war-horses and mules.

The men of Dedan were thy traffickers: many isles were the mart of thine hand: they brought thee in exchange horns of ivory and ebony.

Syria was thy merchant by reason of the multitude of thy handiworks: they traded for thy wares with emeralds, purple, and broidered work, and fine linen, and coral, and rubies.

Judah, and the land of Israel, they were thy traffickers: they traded for thy merchandise wheat of Minnith, and pannag*, and honey, and oil, and balm.

Damascus was thy merchant for the multitude of thy handiworks, by reason of the multitude of all kinds of riches; with the wine of Helbon, and white wool.

Vedan and Javan traded with yarn for thy wares: bright iron, cassia, and calamus, were among thy merchandise.

Dedan was thy trafficker in precious cloths for riding.

Arabia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and goats, in these were they thy merchants.

The traffickers of Sheba and Raamah, they were thy traffickers: they traded for thy wares with chief of all spices, and with all precious stones, and gold.

Haran and Canneh and Eden, the traffickers of Sheba, Asshur and Chilmad, were thy traffickers. These were thy traffickers in choice wares, in wrappings of blue and broidered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise.

The ships of Tarshish were thy caravans for thy merchandise: and thou wast replenished, and made very glorious in the heart of the seas.

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* Perhaps a kind of confection.

Thy rowers have brought thee into great waters: the east wind hath broken thee in the heart of the seas.

Thy riches, and thy wares, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin.

At the sound of the cry of thy pilots the suburbs shall shake. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land, and shall cause their voice to be heard over thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of soul with bitter mourning.

And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, "Who is there like Tyre, like her that is brought to silence in the midst of the sea?" When thy wares went forth out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

In the time that thou wast broken by the seas in the depths of the waters, thy merchandise and all thy company did fall in the midst of thee.

All the inhabitants of the isles are astonished at thee, and their kings are horribly afraid, they are troubled in their countenance.

The merchants among the peoples hiss at thee; thou art become a terror, and thou shalt never be any more.

III

THE VALLEY OF DRY BONES

(This is a strong picture of the reviving power of God's spirit in a repentant nation.)

The hand of the Lord was upon me, and he carried me out in the spirit of the Lord, and set me down in the midst of the valley; and it was full of bones; and he caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry.

And he said unto me, "Son of man, can these bones live?" And I answered, "O Lord God, thou knowest."

Again he said unto me, "Prophesy over these bones, and say unto them, 'O ye dry bones, hear the word of the Lord.' "

Thus saith the Lord God unto these bones: "Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold an earthquake, and the bones came together, bone to his bone. And I beheld, and lo, there were sinews upon them, and flesh came up, and skin covered them above: but there was no breath in them. Then said he unto me, "Prophesy unto the wind, prophesy, son of man, and say to the wind, 'Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.' "

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, "Son of man, these bones are the whole house of Israel: behold, they say, 'Our bones are dried up, and our hope is lost; we are clean cut off.'

"Therefore prophesy, and say unto them, 'Thus saith the Lord God: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I the Lord have spoken it, and performed it, saith the Lord.' "

AMOS

(Amos, one of the earliest of the prophets, was a poor herdsman of the village of Tekoa, which was about twelve miles southeast of Jerusalem, on the edge of the great wilderness or pasture land, which stretches from the crest of the hills to the Dead Sea. The call of God came to him to leave his herds and speak against the immorality, the oppression of the poor, the injustice of the people in the northern kingdom of Israel. He appeared at one of the great feasts and spoke his message boldly. The priest of Bethel, where the feast was held, was very angry with him, and tried to frighten him by sending to the king the report that he was a traitor. This is) .

I

THE MESSAGE OF AMOS AT THE FEAST

This the Lord Jehovah caused me to see: behold, he formed locusts at the beginning of the coming up of the spring crops, and behold, it was after the king's mowings. It came to pass when they had made an end of devouring the verdure of the earth, that I said,

"O Lord Jehovah, pardon, I pray Thee! How shall Jacob rise again? He is so small!"

Jehovah repented for this. "It shall not be," saith Jehovah.

This the Lord Jehovah caused me to see: and behold, the Lord Jehovah was calling fire into the contest; and it devoured the Great Deep, yea, it was about to devour the land.

"O Lord Jehovah, pardon, I pray thee! How shall Jacob rise again? He is so small!"

Jehovah repented for this. "It also shall not come to pass," saith the Lord Jehovah.

This he showed me, and behold the Lord has taken his station upon a city wall, a wall built with a plumbline.

And Jehovah said to me, "What art thou seeing?" And I said, "A plumbline." And the Lord said, "Behold, I am setting a plumbline in the midst of my people Israel. I will not again pass them over. The high places of Israel shall be desolate and the sanctuaries of Isaac laid waste; and I will rise against the house of Jeroboam with the sword."

II

AMOS DEFIES THE PRIEST

("As Savonarola at the Duomo in Florence, as Luther at the Diet of Worms, as our Lord Himself at the feast in Jerusalem, so was Amos at the feast in Bethel."—*Smith.*)

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, "Amos hath conspired against thee in the midst of the house of Israel. The land is not able to hold his words." For thus hath Amos said, "By the sword shall Jeroboam die, and Israel going shall go into captivity from off his own land."

And Amaziah said unto Amos, "Visionary, be gone! Get thee off to the land of Judah; and eat thy bread there, and there play the prophet. But at Bethel thou shalt not again prophesy. The king's sanctuary it is, and the house of the kingdom."

But Amos answered and said unto Amaziah, "No prophet I, nor prophet's son. But a herdsman I, and a dresser of sycamores; and Jehovah took me from behind the flock and Jehovah said unto me, 'Go, prophesy unto my people Israel.'

"Now therefore hearken to the word of Jehovah, thou that sayest, prophesy not against Israel, nor let drop thy words against the house of Israel; therefore thus saith Jehovah. Thy wife in the city shall become an outcast; and thy sons and thy daughters by the sword—shall fall; and thy land—by the measuring rope shall be divided; and thou in an unclean land shalt die. And Israel shall be driven from his land into captivity."

III

THE DOOM OF A CORRUPT CIVILIZATION

Hear this word which Jehovah hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt. "You only have I known of all the families of the earth, therefore will I visit upon you all your iniquities." Can two walk together except they have an appointment? Doth a lion roar in the jungle and have no prey? Doth a young lion let forth his voice from his den if he hath taken nothing?

Doth a little bird fall on the snare earthwards and there be no noose about her? Doth the snare itself rise up from the ground, except it be capturing something? Is

CONVENT OF MAR-SARBA IN THE HILL COUNTRY OF JUDEA

It is on the edge of this "wilderness of Judea" that the towns of Bethlehem, and Tekoa, the home of Amos, are situated, and in this region both David and Amos pastured their sheep.

the alarm trumpet blown in a city and do the people not tremble? Shall calamity happen in a city and Jehovah not have done it? Yea, the Lord Jehovah doeth nothing but he has revealed his purpose to his servants the prophets. The lion has roared, who shall not fear? Jehovah hath spoken, who can but prophesy?

Make proclamation over the palaces in Ashdod, and over the palaces in the land of Egypt, and say, "Gather upon the Mount of Samaria and see! Confusions manifold in the midst of her; violence to her very core!" Yea they know not how to do uprightness, saith Jehovah, who store up wrong and violence in their palaces. Therefore saith the Lord, "Siege and investment of the land! And they shall bring down thy fortresses and plundered shall be thy palaces." Thus saith Jehovah: "As the shepherd saveth from the mouth of the lion, a pair of shin bones or a bit of an ear, so shall the children of Israel be saved—they who sit in Samaria in the corner of the divan and on a Damascus couch."

"Hear ye, and testify against the house of Jacob"—saith the Lord God of Hosts. "For on the days when I visit the crimes of Israel upon him, I shall there make visitation upon the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground. And I will smite the winter house, and the summer house, and the ivory houses shall perish, yea, swept away shall be houses many"—oracle of Jehovah.

Hear this word, women of Israel, kine of Bashan that are in the mount of Samaria, that oppress the poor, that crush the needy, that say to their lords, "Bring, and let us drink." Sworn hath the Lord Jehovah by his holiness, lo! days are coming when there shall be a taking away of you with hooks, and of the last of you with fish-hooks. Yea, by the breaches (in the wall of the stormed city) shall ye go out, every one headlong, and ye shall fling yourselves out on the mountains as a refuge.

IV

FALSE WORSHIP. THE CHASTISEMENT OF THE LORD

Come away to Bethel and transgress!
At Gilgal exaggerate your transgressions!
And bring every morning your sacrifices.
Every three days your tithes!
And send up the savour of leavened bread as a thank-offering.
And call out your charities—make them to be heard!
For so ye loved to do, O children of Israel—saith the Lord.

But I on my side withheld from you the winter rain, while it was still three months to the harvest, and I let it rain repeatedly on one city, and upon one city I did not let it rain: one piece was rained upon, and the piece that was not rained upon withered: and two or three cities kept struggling to one city for water, and were not satisfied—yet ye did not return to me—saith the Lord.

I smote you with blasting and with mildew: many of your gardens and your vineyards and your figs and your olives the locust devoured—yet ye did not return to me—saith the Lord.

I overturned among you, like God's own overturning of Sodom and Gomorrah, till ye became as a brand plucked from the burning—yet ye did not return to me—saith the Lord.

Therefore, thus shall I do to thee, O Israel: because I am going to do this to thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth to man what his thought is, that maketh the morning, darkness, and marcheth on the high places of the earth, the Lord God of Hosts his name.

V

THE OPPRESSION OF THE POOR

Seek ye Jehovah and live, lest he break forth like fire, O house of Joseph, and it consume and there be none to quench at Bethel. He that made the Pleiades and Orion, that turneth the deep shadow into morning, and day he darkeneth to night, that calleth for the waters of the sea and poureth them out on the face of the earth—Jehovah, his name. He it is that flasheth out ruin on strength, and bringeth down destruction on the fortified.

They that turn justice to wormwood, and abase righteousness to the earth! They hate him that reproveth in the gate and him that speaketh sincerely they abhor. Wherefore, because ye trample on the weak, and take from him a present of corn, ye shall have houses built of hewn stone, but ye shall not dwell in them: vineyards for pleasure have ye planted, but ye shall not drink of their wine. For I know how many are your crimes and how forceful your sins—ye that browbeat the righteous, take bribes and turn aside the poor in the gate. Therefore the prudent in such a time is dumb, for an evil time it is.

Seek good and not evil, that ye may live, and Jehovah God of Hosts be with you as ye say he is. Hate evil and love good: and in the gate set justice on her feet again —it may be that Jehovah God of Hosts may have pity on the remnant of Joseph.

Therefore thus saith Jehovah, God of Hosts, Lord: On all the open ways, lamentation, and in all streets they shall be saying, "Ah woe! Ah woe!" And in all vineyards, lamentation, and they shall call the ploughman to wailing, and to lamentation them that are skilful in dirges, for I shall pass through their midst, saith Jehovah.

Woe unto you that long for the day of the Lord! Wherefore would ye have the day of the Lord? It is darkness, and not light. As when a man fleeth from the face of a lion and a bear falls upon him: and he comes unto the house and leans his hand upon the wall and a serpent bites him. Is it not darkness, the day of Jehovah, and not light? storm-darkness, and not a ray of light upon it?

I hate, I loathe your feasts, and I will not smell the savour of your gatherings to sacrifice. Though ye bring to me your burnt-offering, and your meal-offerings, I will not be pleased, or your thank-offerings of fatted calves, I will not look at them. Let cease from me the noise of thy songs: to the playing of thy viols I will not listen. But let justice roll on like water, and righteousness like an unfailing stream.*

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* This translation is in the main that of George Adam Smith in the "Expositor's Bible."

HOSEA

(*Hosea* belonged to the same generation as Amos, and meets the same social sins and oppressions of the poor by the rich. He emphasizes the religious side of the difficulties. Sin is treachery against God, and peculiarly mean treachery; for God loves his people. Hosea's emphasis on the love of God is almost the beginning of the greatest idea about God that man ever conceived. It grew out of a very sad part of his own life. His wife had left him, and yet he could not forget her. He still loved her, and could not cease loving her. This experience showed him what God must be like. God loved Israel. When Israel sinned, God was hurt and saddened. Could God cease to love Israel? Never! If he, a man, still loved his wife, could Jehovah, being God, love less? Must not his love be greater than man's? So it comes about that Hosea gives a very vivid and wonderful picture of the sad and terrible results of sin, and of the tender, compassionate love of God. The book is more disconnected than many of the prophecies. It is a series of independent sections, nearly all of which express, in different language, much the same ideas of Israel's sin and God's love.)

I

SOWING THE WIND; REAPING THE WHIRLWIND

When I would heal Israel, then is the iniquity of Ephraim discovered, and the wickedness of Samaria; for they commit falsehood: and the thief entereth in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness: now have their own doings beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They are all hot as an oven, and devour their judges; all their kings are fallen: there is none among them that calleth unto me. Ephraim, he mixeth himself among the peoples; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, and he knoweth it not. And the pride of Israel doth testify to his face: yet they have not returned unto the Lord their God, nor sought him for all this. And Ephraim is like a silly dove, without understanding: they call unto Egypt, they go to Assyria. When they shall go, I will spread my net upon them; I will bring them down as the birds of the heaven: I will chastise them, as their congregation hath heard. Woe unto them! for they have wandered from me; destruction unto them! for they have trespassed against me: though I would redeem them, yet they have spoken lies against me. And they have not cried unto me with their heart, but they howl upon their beds: they assemble themselves for corn and wine, they rebel against me. Though I have taught and strengthened their arms, yet do they devise mischief against me. They return, but not to him that is on high; they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

Set the trumpet to thy mouth. As an eagle he cometh against the house of the Lord, because they have transgressed my covenant, and trespassed against my law. They shall cry unto me, "My God, we, Israel, know thee." Israel hath cast off that which is good: the enemy shall pursue him. They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off. He hath cast off thy calf, O Samaria; mine anger is kindled against them: how long will it be ere they attain to innocency? For from Israel is even this; the workman made it, and it is no God: yea, the calf of Samaria shall be broken in pieces. For they sow the wind, and they shall reap the whirlwind.

II

THE LONGING OF GOD FOR HIS CHILDREN

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live before him. And let us follow on to know the Lord; his going forth is sure as the morning: and he shall come unto us as the rain, as the latter rain that watereth the earth.

When Israel was a child, then I loved him, and called my son out of Egypt. The more the prophet called them, the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images. Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? mine heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not come in wrath. They shall walk after the Lord, who shall roar like a lion: for he shall roar, and the children shall come trembling from the west. They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria: and I will make them to dwell in their houses, saith the Lord. I will ransom them from the power of the grave; I will redeem them from death: O death, where are thy plagues? O grave, where is thy destruction? I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

MICAH

(It is supposed that Micah lived in the time of Isaiah, the prophet. His message resembles that of Amos in its stern denunciation of the wrong-doing of the rich. He himself belonged to the poorer classes and speaks from a full heart when he describes the misery of the poor and the oppression of the rich. Like Isaiah, Amos, and Hosea, he is a social reformer.)

Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage. The voice of the Lord crieth unto the city, and the man of wisdom will see thy name: hear ye the rod, and who hath appointed it. "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I be pure with wicked balances, and with deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore I also have smitten thee with a grievous wound; I have made thee desolate because of thy sins. Thou shalt eat, but not be satisfied; and thy humiliation shall be in the midst of thee: and thou shalt store up, but shalt not keep it; and that which thou carriest away will I give up to the sword. Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not anoint thee with oil; and the vintage, but shalt not drink the wine."

Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat; my soul desireth the firstripe fig. The godly man is perished out of the earth, and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the mischief of his soul: thus they weave it together. The best of them is as a brier: the most upright is worse than a thorn hedge: the day of thy watchmen, even thy visitation, is come; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. But as for me, I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

But in the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, "Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all the peoples will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

OBADIAH

(This is the shortest of the books of prophecy in the Old Testament. It denounces the evil of the people of Edom, who, when Jerusalem was taken by the Babylonians, took delight in its distresses and, pursuing the fugitives in the mountains, captured them and returned them to the Babylonian army. Nothing definite is known of the prophet.)

The vision of Obadiah.

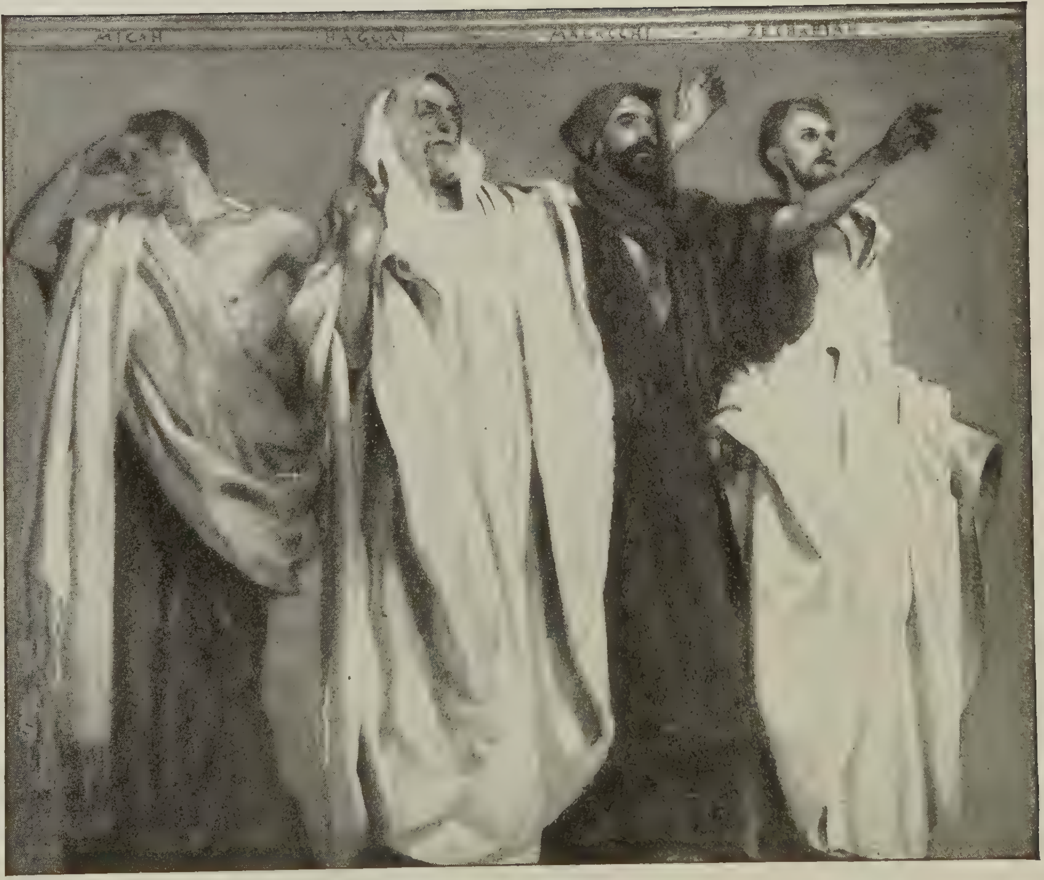
Thus saith the Lord God concerning Edom: "We have heard tidings from the Lord, and an ambassador is sent among the nations, saying, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the nations: thou art greatly despised. The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, 'Who shall bring me down to the ground?' Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence, saith the Lord. If thieves came to thee, if robbers by night, would they not steal till they had enough? if grapegatherers came to thee, would they not leave some gleaning grapes?

How are the things of Esau searched out! how are his hidden treasures sought up! All the men of thy confederacy have brought thee on thy way, even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread lay a snare

"THE PROPHETS"

From the frieze of "The Prophets," by Sargent, in the
Boston Public Library

The prophets here represented are Micah, Haggai, Malachi, and Zechariah


MICAH
HAGGAI
MALACHI
ZEPHANIAH

under thee: there is none understanding in him. Shall I not in that day, saith the Lord, destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter. For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But look not thou on the day of thy brother in the day of his disaster, and rejoice not over the children of Judah in the day of their destruction; neither speak proudly in the day of distress. Enter not into the gate of my people in the day of their calamity; yea, look not thou on their affliction in the day of their calamity, neither lay ye hands on their substance in the day of their calamity. And stand thou not in the mountain passes, to cut off those of his that escape; and deliver not up those of his that remain in the day of distress. For the day of the Lord is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn among them, and devour them, and there shall not be any remaining to the house of Esau; for the Lord hath spoken it.

JOEL

(At some time, we are not told just when, a terrible plague of locusts came upon the land. A prophet, whose name was Joel, took this occasion to tell the people of their sins, and of the judgments which God would bring upon them.)

I

THE PROPHET LAMENTS FOR HIS LAND

Hear this, ye old men,
And give ear, all ye inhabitants of the land.
Hath this been in your days,
Or in the days of your fathers?
Tell ye your children of it,
And let your children tell their children,
And their children another generation.
That which the palmerworm hath left
Hath the cankerworm eaten;
And that which the cankerworm hath left
Hath the caterpillar eaten.

Be ashamed, O ye husbandmen,
Howl, O ye vinedressers,
For the wheat, and for the barley;
For the harvest of the field is perished.
The vine is withered,

And the fig tree languisheth;
The pomegranate tree,
The palm tree also, and the apple tree,
Even all the trees of the field are withered:
For joy is withered away from the sons of men.

Sanctify a fast, call a solemn assembly,
Gather the old men
And all the inhabitants of the land
Unto the house of the Lord your God,
And cry unto the Lord.

Alas for the day!
For the day of the Lord is at hand.
And as the destruction from the Almighty shall it come.
Is not the food cut off before our eyes,
Yea, joy and gladness from the house of our God?
The seeds rot under their clods:
The garners are laid desolate,
The barns are broken down;
For the corn is withered.
How do the beasts groan.
The herds of cattle are perplexed,
Because they have no pasture;
Yea, the flocks of sheep are made desolate.

O Lord, to thee do I cry:
For the fire hath devoured the pastures of the wilderness
And the flame hath burned all the trees of the field.
Yea, the beasts of the field pant unto thee:

For the water brooks are dried up,
And the fire hath devoured the pastures of the wilderness.

II

THE WARNING TO THE PEOPLE

Blow ye the trumpet in Zion,
And sound an alarm in my holy mountain;
Let all the inhabitants of the land tremble.
For the Day of the Lord cometh, for it is nigh at hand;
A day of darkness and gloom,
A day of clouds and thick darkness,
As the dawn spread upon the mountains;
A great people and a strong.
There hath not ever been the like,
Neither shall there be any more after them,
Even to the years of many generations.
A fire devoureth before them;
And behind them a flame burneth:
The land is as the garden of Eden before them,
And behind them a desolate wilderness;
Yea, and none hath escaped them.
The appearance of them is as the appearance of horses;
And as horsemen, so do they run.
Like the noise of chariots on the tops of the mountains do
they leap,
Like the noise of a flame of fire that devoureth the stubble;
As a strong people set in battle array.
At their presence the peoples are in anguish;
All faces are waxed pale;

They run like mighty men;
They climb upon the wall like men of war;
And they march every one on his ways.
And they break not their ranks;
They march every one in his path;
They burst through the weapons of the enemy;
And turn not from their course.
They leap upon the city;
They run upon the walls;
They climb upon the houses;
They enter in at the windows like a thief.
The earth quaketh before them;
The heavens tremble:
The sun and the moon are darkened,
And the stars withdraw their shining.
And the Lord uttereth his voice before his army;
For his camp is very great;
For he is strong and executeth his word:
For the Day of the Lord is great and very terrible;
And who can abide it?

III

THE LORD WILL PARDON

(If the people turn from evil and repent, and worship him in the true spirit, the Lord will not send this terrible army of vengeance upon them.)

Yet even now, saith the Lord,
Turn ye unto me with all your heart,
And with fasting, and with weeping, and with mourning:

Rend your heart and not your garments,
And turn unto the Lord your God:
For he is gracious and full of compassion,
Slow to anger, and plenteous in mercy,
And repenteth him of the evil.

IV

A PROPHECY OF PLENTY

(The plea of the prophet was effective. The people repented, and their prophet promised that the Lord would not only forgive his people, but would bless them with abundance.)

Behold, I will send you corn, and wine, and oil,
And ye shall be satisfied therewith:
And I will no more make you a reproach among the nations:
But I will remove far off from you the northern army.
And will drive him into a land barren and desolate,
His vanguard into the eastern sea,
And his rearguard into the western sea.

Fear not, O land, be glad and rejoice.
For the Lord hath done great things.
Be not afraid, ye beasts of the field:
For the pastures of the wilderness do spring,
For the tree beareth her fruit, the fig tree and the vine do yield their strength.
Be glad then, ye children of Zion, and rejoice in the Lord your God:
For he giveth you the former rain in just measure,

And he causeth to come down for you the rain,
The former rain and the latter rain, in the first month.
And the floors shall be full of wheat,
And the vats shall overflow with wine and oil.
And I will restore to you the years that the locust hath
eaten,
The cankerworm, and the caterpillar, and the palmerworm,
My great army which I sent among you.
And ye shall eat in plenty and be satisfied,
And ye shall praise the name of the Lord your God,
That hath dealt wondrously with you:
And my people shall never be ashamed.
And ye shall know that I am in the midst of Israel,
And that I am the Lord your God, and there is none else:
And my people shall never be ashamed.

And it shall come to pass afterward,
That I will pour out my spirit upon all flesh;
And your sons and daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions:
And also upon the servants and upon the handmaids in
those days
Will I pour out my spirit.

ZEPHANIAH

(Zephaniah is another of the prophets who tell of the destruction which will come upon the people in the terrible "day of the Lord." Then his prophecy, like the others, breaks into joyous strains at the close, as he tells of the blessings which will be showered upon the nation when it repents.)

I

THE DAY OF WRATH

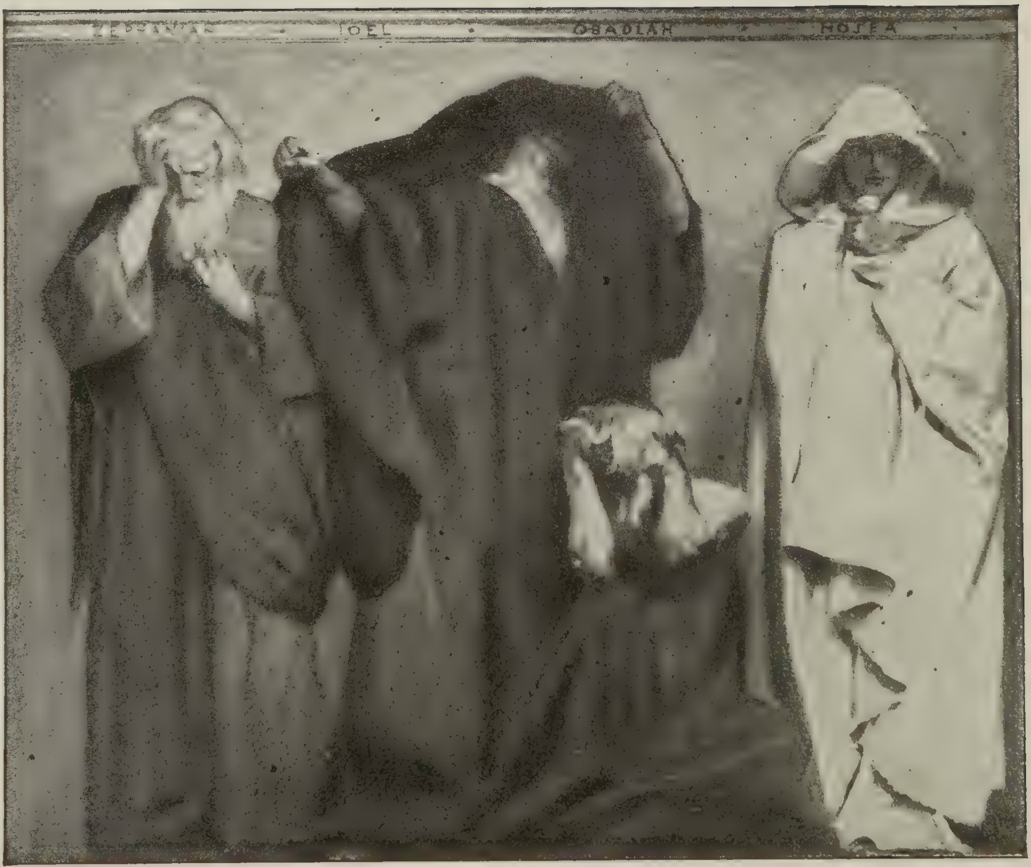
The Day of the Lord is near:
It is near and hasteth greatly.
Even the voice of the Day of the Lord;
The mighty man crieth there bitterly.
That Day is a day of wrath,
A day of trouble and distress,
A day of waste and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
A day of trumpet and alarm
Against the fortified cities,
And against the high battlements.

Gather yourselves together, yea, gather together,
O nation that hath no shame;
Before the decree bring forth,
Before the day pass as the chaff,
Before the fierce anger of the Lord come upon you.
Seek ye the Lord, all ye meek of the earth,

"THE PROPHETS"

From the frieze of "The Prophets," by Sargent, in the
Boston Public Library

The prophets here represented are Zephaniah, Joel, Obadiah, and Hosea


ZEPHANIAH
IOEL
OBADIAH
HOSEA

Which have wrought his judgment;
Seek righteousness,
Seek meekness:
It may be ye shall be hid
In the Day of the Lord's anger.

This is the joyous city,
That dwelt carelessly,
That said in her heart, "I am,
And there is none else beside me:"
How is she become a desolation,
A place for beasts to lie down in!
Every one that passeth by her shall hiss, and wag his head
Woe to her that is rebellious and polluted,
To the oppressing city.
She obeyed not the voice;
She received not correction;
She trusted not in the Lord;
She drew not near to her God.
Her princes in the midst of her are roaring lions;
Her judges are evening wolves;
They leave nothing till the morrow.
Her prophets are light and treacherous persons:
Her priests have profaned the sanctuary,
They have done violence to the law.

The Lord in the midst of her is righteous;
He will not do iniquity;
Every morning doth he bring his judgment to light.
He faileth not;
But the unjust knoweth no shame.

IV

SING, O DAUGHTER OF ZION

Sing, O daughter of Zion; shout, O Israel;
Be glad and rejoice with the heart, O daughter of Jerusalem.
The Lord hath taken away thy judgments,
He hath cast out thine enemy:
The king of Israel, even the Lord, is in the midst of thee:
Thou shalt not fear evil any more.
In that day it shall be said to Jerusalem, "Fear thou not:
O Zion, let not thine hands be slack.
The Lord thy God is in the midst of thee,
A mighty one who will save:
He will rejoice over thee with joy, he will rest in his love,
He will joy over thee with singing."

NAHUM

(Nineveh was the capital city of the great empire of Assyria. It was, to the Hebrews, the expression of all the power and cruelty and bloodthirstiness of that mighty and oppressive empire. The story of the barbaric savagery of this empire almost passes belief. The monuments of Assyria are its own strongest accusing witnesses. They show pictures of captives of war whose eyes are being put out, who are being skinned alive, who are suffering all the tortures that a savage imagination can invent. Any such torture might come to any Hebrew taken in war. Is it any wonder that the people not only dreaded, but bitterly hated, this city? Is it strange that they thought Jehovah would certainly overthrow it? Nahum, in a poetic prophecy of great vigor and vividness, pictures the overthrow, and exults in the fall of the great, rich, cruel city. That fall came, at the hands of the Medes and Babylonians, in about 608 B. C. Since that time, Nineveh has remained in ruins, and is to-day buried under the sand hills of the desert.)

I

THE GOODNESS AND THE GREATNESS OF THE LORD

The Lord is a jealous God and avengeth; the Lord avengeth and is full of wrath; the Lord taketh vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will by no means clear the guilty: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt; and the earth is upheaved at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are broken asunder by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that put their trust in him. But with an overrunning flood he will make a full end of the place thereof, and will pursue his enemies into darkness. What do ye imagine against the Lord? he will make a full end: affliction shall not rise up the second time. For though they be like tangled thorns, and be drenched as it were in their drink, they shall be devoured utterly as dry stubble. There is one gone forth out of thee, that imagineth evil against the Lord, that counselleth wickedness.

Thus saith the Lord: Though they be in full strength, and likewise many, even so shall they be cut down, and he shall pass away.

Though I have afflicted thee, I will afflict thee no more. And now will I break his yoke from off thee, and will burst thy bonds in sunder.

And the Lord hath given commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image; I will make thy grave; for thou art vile.

Behold, upon the mountains the feet of him that bringeth
good tidings,
That publisheth peace!

II

THE DOOM OF NINEVEH

(In describing the doom of Nineveh, the writer draws one of the most vivid pictures of war that was ever written.)

The Hammer is come up to thy face!
Hold the rampart! Keep watch on the way!
Brace the loins! Pull thyself firmly together!
The shields of the heroes are red,
The warriors are in scarlet;
Like fire is the shining of his chariots in the day of his
muster,
And the horsemen are prancing.
Through the markets rage chariots,
They tear across the squares;
The look of them is like torches,
Like lightnings they dart to and fro.
And now they flee. "Stand, stand!" but there is none to
rally.
Plunder silver, plunder gold!
Infinite treasures, mass of all precious things!
Void and devoid and desolate is she.
Melting hearts and shaking knees,
And anguish in all loins,
And nothing but faces full of black fear.

Where is the Lion's den,
And the young lion's feeding ground?
Whither has the Lion retreated,
The whelps of the Lion with none to make afraid:
The Lion who tore enough for his whelps,
And strangled for his lionesses.
And he filled his pits with prey,
And his dens with rapine.
Lo, I am at thee,
I will put up thy lair in flames,
The sword shall devour thy young lions;
I will cut off the earth from thy rapine,
And the noise of thine envoys shall no more be heard.

Woe to the City of Blood,
All of her guile, robbery full, ceaseless rapine!

Hark the whip,
And the rumbling of the wheel,
And horses galloping,
And the rattling dance of the chariot!
Cavalry at the charge, and flash of sabres,
And lightning of lances,
Mass of slain and weight of corpses,
They stumble on their dead!

All thy fortresses are fig trees with figs early ripe:
Be they shaken they fall on the mouth of the eater.
Lo, thy folk are but women in thy midst:
To thy foes the gates of thy land fly open;
Fire has devoured thy bars.

"THE PROPHETS"

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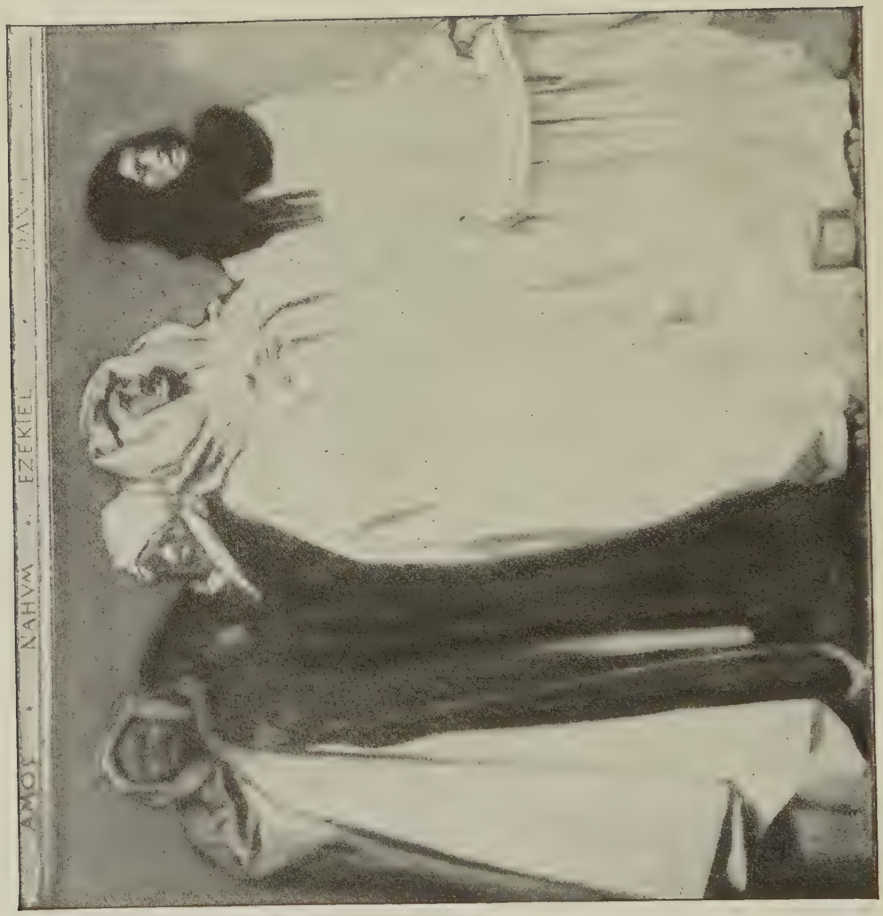
The prophets here represented are Amos, Nahum, Ezekiel, and Daniel


AMOS
NAHVM
EZEKIEL
DAN

Draw water for the siege, strengthen thy forts!
Get thee down to the mud, and tramp in the clay!
Grip fast the brick mould!
There fire consumes thee, the sword cuts thee off!

Asleep are thy shepherds, O king of Assyria,
Thy nobles do slumber;
Thy people are strewn on the mountains,
Without any to gather.
There is no healing of thy wreck,
Fatal thy wound.
All who hear of thy fall shall clap their hands at thee,
For upon whom hath not thy cruelty passed without ceasing?*

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* This translation is, in part, that of George Adam Smith.

HABAKKUK

(The little book of Habakkuk was written just before the fall of Jerusalem. This prophet is dealing with a problem new to Israel. It was, Why do the righteous suffer and the wicked prosper? It came from the rapid rise of the great, cruel empire of Babylon. Assyria had fallen, but instead of Israel being free as the people had expected they would be when Assyria was out of the way, it found itself under the power of the New Babylonian government. Why did God allow this? the people asked, in sad despair at the hopeless political situation. The prophet Habakkuk attempted to answer the question. He called himself a watchman, set to see if God would not answer this question. And the answer comes. It is in a sort of enigma: "Behold, his soul is puffed up, it is not upright within him; but the just shall live by his faith." Then the rest of the book is the expansion of the thought of this enigma. And what is its meaning? It could be expressed somewhat in this way: "Be patient; hold faith in God. In faith in him is the promise of life. Wickedness contains the germs of its own destruction, and will inevitably fall. Wait and you will see that this is so."

I

WARNINGS OF THE WATCHMAN

I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint.

And the Lord answered me, and said, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay. Behold, his soul is puffed up, it is not upright in him: but the just shall live by his faith."

Woe to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil! Thou hast consulted shame to thy house, by cutting off many peoples, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the Lord of hosts that the peoples labour for the fire, and the nations weary themselves for vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Woe unto him that giveth his neighbour drink.

What profiteth the graven image, that the maker thereof hath graven it; the molten image, and the teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, "Awake;" to the dumb stone, "Arise!" Shall this teach? Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord is in his holy temple: let all the earth keep silence before him.

II

A PRAYER OF THE PROPHET

O Lord, I have heard the report of thee, and am afraid:
O Lord, revive thy work in the midst of the years,

In the midst of the years make it known;
In wrath remember mercy.

God came from Teman,
And the Holy One from mount Paran.
His glory covered the heavens,
And the earth was full of his praise.
And his brightness was as the light;
He had rays coming forth from his hand;
And there was the hiding of his power.
Before him went the pestilence,
And fiery bolts went forth at his feet.
He stood, and measured the earth;
He beheld, and drove asunder the nations:
And the eternal mountains were scattered,
The everlasting hills did bow;
His goings were as of old.

I saw the tents of Cushan in affliction:
The curtains of the land of Midian did tremble.
Was the Lord displeased against the rivers?
Was thine anger against the rivers,
Or thy wrath against the sea
That thou didst ride upon thine horses,
Upon thy chariots of salvation?
Thy bow was made quite bare;
The oaths to the tribes were a sure word.
Thou didst cleave the earth with rivers.

The mountains saw thee, and were afraid;
The tempest of waters passed by:

The deep uttered his voice,
And lifted up his hands on high.
The sun and moon stood still in their habitation;
At the light of thine arrows as they went,
At the shining of thy glittering spear.

Thou didst march through the land in indignation,
Thou didst thresh the nations in anger.
Thou wentest forth for the salvation of thy people,
For the salvation of thine anointed;
Thou woundedst the head out of the house of the wicked,
Laying bare the foundation even unto the neck.
Thou didst pierce with his own staves the head of his warriors:
They came as a whirlwind to scatter me:
Their rejoicing was as to devour the poor secretly.
Thou didst tread the sea with thine horses,
The heap of mighty waters.

I heard, and my belly trembled,
My lips quivered at the voice;
Rottenness entered into my bones, and I trembled in my place:
That I should rest in the day of trouble,
When it cometh up against the people which invadeth him in troops.
For though the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;

The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the Lord,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength,
And he maketh my feet like hinds' feet,
And will make me to walk upon mine high places.

HAGGAI

(In 538 B.C., while Israel was still captive in Babylon, the mighty Babylonian empire was overthrown by Cyrus the Great. What a rejoicing there was among the Israelites and all the other enforced colonists of Babylonia! Cyrus was a statesman. He saw how Babylon was made weak by the large number of discontented inhabitants who had been imported as captives of war. He wisely decided to allow all who wished, to go home again. Many Israelites, who now were often called Jews, accepted his offer and returned to Palestine, with high hopes of a brilliant future for the nation. But they found Jerusalem in ruins and their brother Jews discouraged. Then followed a long series of famine years. Most of the people who came back had been reared on the rich plains of Babylonia, and were not able easily to make a living on the barren, rocky ridges of Judea. They became poor and discouraged. Their plan had been to build the temple, and they had set up an altar soon after they came, but fifteen years had passed, and the temple was not yet built. Part of the time the government had interfered with the building. The enemies of the Jews had persuaded the imperial officers that a temple would be only a fortress in disguise, and that the record of the Jews for insurrection and revolt was such that fortresses were not safe in their hands. But now a new king had come to the throne, and Haggai, who seems to have been a priest, came forward on a feast day with a proposal to build the temple. His little book has no grace of style, no great prophetic thought, no poetry or oratory, but is a plain proposition to get the temple built, with a promise that if they do, God will give them his blessing. It is good to know that the people responded to his appeal and the temple was built. This prophet with his plain style was more successful than almost any other prophet.)

I

THE PROPHET URGES THE PEOPLE TO BUILD THE TEMPLE

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel, governor of Judah, and to Joshua, the high priest, saying, "Thus speaketh the Lord of hosts, saying, 'This people say, It is not the time for us to come, the time for the Lord's house to be built.'" Then came the word of the Lord by Haggai, the prophet, saying, "Is it a time for you yourselves to dwell in your cieled houses, while this house lieth waste? Now therefore thus saith the Lord of hosts: 'Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.'"

Thus saith the Lord of hosts: "Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. 'Why?' saith the Lord of hosts. Because of mine house that lieth waste, while ye run every man to his own house. Therefore for your sake the heaven withholdeth the dew, and the earth withholdeth her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

Then Zerubbabel and Joshua, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him; and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, " 'I am with you,' saith the Lord."

And the Lord stirred up the spirit of Zerubbabel, governor of Judah, and the spirit of Joshua, the high priest, and the spirit of all the remnant of the people; and they came and worked in the house of the Lord of hosts, their God.

A month later came the word of the Lord by Haggai the prophet, saying, "Speak now to Zerubbabel, governor of Judah, and to Joshua, the high priest, and to the remnant of the people, saying, 'Who is left among you that saw this house in its former glory? and how do ye see it now? is it not in your eyes as nothing?' 'Yet now be strong, O Zerubbabel,' saith the Lord; 'and be strong, O Joshua, the high priest; and be strong, all ye people of the land,' saith the Lord, 'and work: for I am with you, saith the Lord of hosts, according to the word that I covenanted with you when ye came out of Egypt, and my spirit abode among you: fear ye not.' For thus saith the Lord of hosts: 'Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the treasures of all nations shall come, and I will fill this house with glory,' saith the Lord of hosts. 'The silver is mine, and the gold is mine,' saith the Lord of hosts. 'The latter glory of this house shall be greater than the former,' saith the Lord of hosts; 'and in this place will I give peace,' saith the Lord of hosts."

ZECHARIAH

(*Zechariah* aided Haggai in his attempt to get the temple built. Nothing is known of his personality or history. Most of his prophecy is in the form of a series of visions, whose meaning as a whole is that God is guiding in the history of the world, and will make Israel glorious by and by, in spite of its present low estate.)

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah the prophet, saying, "The Lord hath been sore displeased with your fathers. Therefore say thou unto them, 'Thus saith the Lord of hosts: Return unto me saith the Lord of hosts, and I will return unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets cried, saying, Thus saith the Lord of hosts, Return ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? and they turned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.' "

I

THE VISION OF THE HORSEMEN IN THE GLEN

I saw in the night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the glen; and behind him there were horses, red, sorrel, and white. Then said I, "O my lord, what are these?" And the angel that talked with me said unto me, "I will shew thee what these are." And the man that stood among the myrtle trees answered and said, "These are they whom the Lord hath sent to walk to and fro through the earth." And they answered the angel of the Lord that stood among the myrtle trees, and said, "We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest." Then the angel of the Lord answered and said, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" And the Lord answered the angel that talked with me kind words and comforting. So the angel that talked with me said unto me, "Cry thou, saying, 'Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the nations that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord: I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth over Jerusalem. Cry yet again, saying, 'Thus saith the Lord of hosts: My cities shall yet overflow with prosperity and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.' "

II

THE VISION OF THE CITY OF PEACE

And I lifted up mine eyes and saw, and behold a man with a measuring line in his hand. Then said I, "Whither goest thou?" And he said unto me, "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, "Run, speak to this young man, saying, 'Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and I will be the glory in the midst of her.'

" 'Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall join themselves to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah as his portion in the holy land, and shall yet choose Jerusalem. Be silent, all flesh, before the Lord: for he is waked up out of his holy habitation.' "

III

THE VISION OF THE GOLDEN CANDLESTICK

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And he said unto me, "What seest thou?" And I said, "I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

And I answered and spake to the angel that talked with me, saying, "What are these, my lord?" Then the angel that talked with me answered and said unto me, "Knowest thou not what these are?" And I said, "No, my Lord." Then he answered and spake unto me, saying, "This is the word of the Lord unto Zerubbabel, saying, 'Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the top stone with shoutings of Grace, grace, unto it.'" Moreover the word of the Lord came unto me, saying, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel."

IV

THE VISION OF THE FLYING BOOK

(The flying book or roll is the vengeance of God, which flies into the house of the evil-doer like a great bird, and roosts there and destroys it.)

Then again I lifted up mine eyes, and saw, and behold, a book flying. And he said unto me, "What seest thou?" And I answered, "I see a book flying; the length thereof is twenty cubits, and the breadth thereof ten cubits."

Then said he unto me, "This is the curse that goeth forth over the face of the whole land: for every thief shall be purged away from hence; and every perjurer is hereby purged from hence. I will cause it to go forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall roost in the midst of his house, and shall consume it with its beams and its stones."

V

THE VISION OF THE WOMAN IN THE BARREL

(The prophet sees Wickedness as a woman who is in a barrel measure. She is pushed down into it, the leaden cover is put on, and she is carried away out of the land.)

And the angel of Jehovah who spake with me came forward and spake to me and said to me, "Lift now thine eyes and see what this is that comes forth."

And I said, "What is it?"

And he said, "This is a barrel coming forth."

And he said, "This is their transgression in all the land."

And behold, the round leaden top was lifted off, and lo, a woman sitting inside the barrel.

And he said, "This is Wickedness," and he thrust her back into the barrel, and thrust the leaden cover upon the mouth of it. And I lifted up mine eyes and looked, and lo, two women came forth with the wind in their wings, and they bore the barrel betwixt earth and heaven.

And I said to the angel that talked with me, "Whither do they carry the barrel?"

And he said to me, "To build it a house in the land of Shinar, that it may be fixed and brought to rest there in a place of its own."

VI

THE VISION OF THE CHARIOTS OF THE FOUR WINDS

(The four chariots of the four winds go forth to guard the boundaries of the land from all threatening foes.)

And again I lifted up mine eyes, and saw, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot dappled bay horses.

Then I answered and said unto the angel that talked with me, "What are these, my lord?"

And the angel answered and said unto me, "These are the four winds of heaven, which go forth from standing before the Lord of all the earth." The chariot wherein are the black horses goeth forth toward the north country; and the white went forth after them; and the dappled went forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, "Get you hence, walk to and fro through the earth." So they walked to and fro through the earth.

MALACHI

(Malachi wrote after the Exile. The temple, whose building Haggai had urged, was erected; but the people were already tired of its service. "What a weariness it is!" they said. They brought worthless animals for sacrifice, and would do nothing in the temple except for pay. Malachi denounced their selfishness, but said that if they would turn to God, he would still be ready to bless them. Malachi's writing is less poetical in its style than most of the prophets, but he speaks in a very plain, straightforward fashion.)

"Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh," saith the Lord of hosts. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against perjurers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me," saith the Lord of hosts. "For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

"From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you," saith the Lord of hosts. "But ye say 'How then shall we return?' Will a man rob God? yet ye rob me. But ye say, 'Wherein have we robbed thee?' In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in mine house, and prove me now herewith," saith the Lord of hosts, "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field," saith the Lord of hosts.

"And all nations shall call you happy: for ye shall be a delightsome land," saith the Lord of hosts.

"Your words have been stout against me," saith the Lord. "Yet ye say, 'Wherein have we spoken against thee?' Ye have said, 'It is vain to serve God: and what profit is it that we have kept his charge, and that we have walked as mourners before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered.' "

Then they that feared the Lord spake one with another: and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in the day that I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

SELECTIONS FROM THE NEW TESTAMENT

These selections from the Epistles are not in poetic form, but they are given here because they are, in a way, the culmination of the lofty and inspiring thought of the Bible. Not only do they treat of the great themes of life and death, but they treat of them in the most solemn and impressive manner. They are like organ music, not pleasing the ear by the delicacy of rhythm, not having the rhyme and melody of lyric verse, but moving with grandeur and sublimity of thought in the higher ranges of being. Thus they form the fitting climax for all the wealth of song and story which precedes them.

THE CHRISTIAN LIFE AND SERVICE

PAUL'S EPISTLES

The letters of a man tell us more about him than any books he could write. Now Paul never wrote any books; but he wrote many letters. Some were to the churches he had founded; some to his fellow workers. Some of these letters were preserved and are in the Bible under the name of Epistles. Even in these letters others are mentioned which are not preserved. We have two letters to the Corinthian Church, but in them Paul mentions other letters which he wrote to that church. In the letter to the Colossian Church, he mentions a letter to the church at Laodicea, a city near to Colosse. It is fair to suppose that many other letters have also been lost. Probably the best and most important of his letters were preserved. These letters are the outcome of long thought. They were on subjects that Paul had considered for many years. The writing of the letters, however, was often the work of a short time, and their expression is not smooth and polished and carefully wrought. Sometimes, as in the case of Galatians, the letter was written because of a situation which he felt demanded immediate attention. Sometimes, as in the case of I Corinthians, he replied to letters of questions that had been sent to him from the churches. Sometimes, as in the case of Philippians, the letter was called out in thanks for the kindness of the church. The most important letter, Romans, was written to prepare the church, which he had never visited, for his expected coming to them. In every case—it is always true of letters—the occasion of the letter largely determines its style and tone, but in all cases the spontaneity of the letter-writer is seen. Paul dictated or wrote his letters hurriedly. He cared less for style than for thought. Vigor and force mark his writing. He did not try to imitate the graces of the rhetorician. He did not always follow out a topic to the end. He sometimes began a sentence in one way and finished it in another. He sometimes began a sentence, and, going off to another topic, never finished it at all. He is not always easy reading. But these evidences of a free, spontaneous writing are only occasional. The greater part of the letters of Paul are very clear, simple, forceful statements of what he wishes to say.

Paul was not merely a Jew. He was a citizen of the great world of the Roman empire. He had been brought up in a city where Greek culture and civilization were very flourishing. His travels brought him into contact with all the varying forms of Greek life. He visited Athens. He made long stays in Corinth, where the commerce of the world crowded the docks, and sailors and merchants from all parts of the great empire were to be met in the streets. He lived for nearly three years in the great city of Ephesus, where the courtiers of the governor of the province, fresh from all the latest fashions of Rome, jostled the priests of the great temple of Diana, one of the seven wonders of the ancient world. Before the end of his life he was a prisoner in Rome itself, the one city into which all the world poured its representatives, where the fair-haired men from distant Britain in the North met the dusky Ethiopian from Africa, and the Spaniard from the Atlantic coast walked the street with the Scythian from the distant East. Paul the prisoner lived for two whole years in his own hired house, and had permission to receive all who came to him. During this time, and for two years of previous imprisonment, he was in daily contact with the Roman soldiery. This cosmopolitan man, with his wide experience of many phases of Roman and Greek life, has dropped here and there in his writings many pictures from the civilization with which he was in touch. He used it to illustrate the Christian life. The athlete in the theater gave him a picture of the earnest, eager strife of the Christian. The soldier with his clanging armor suggested to him the armor by which a Christian might meet his foes. The temples that studded every great town taught him how the Christian was himself the temple of the living God. Thus it happens that the most lasting memorial, the most widely read allusions, to the great civilization of Greece and Rome come from this wandering preacher of an obscure faith who at last was a despised prisoner at Rome. How it would have astonished the crowds at Ephesus who shouted, "Great is Diana of the Ephesians!" to be told that their great temple and their goddess herself would be known to most people in the world only because of their connection with the life of this man Paul whom they wanted to put out of the way! It was a wonderful civilization in the midst of which Paul lived, and a very bustling, active, self-important world through which he moved, but the most permanent things in it were by no means the things that seemed to most people of the time to be the greatest.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, "Vengeance belongeth unto me; I will recompense," saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

—*Romans 12.*

Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law. For this, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet," and if there be any other commandment, it is summed up in this word, namely, "Thou shalt love thy neighbour as thyself." Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

RUINS OF THE TEMPLE OF JUPITER AT CORINTH

From a photograph taken by Mrs. Fontaine Meriwether,
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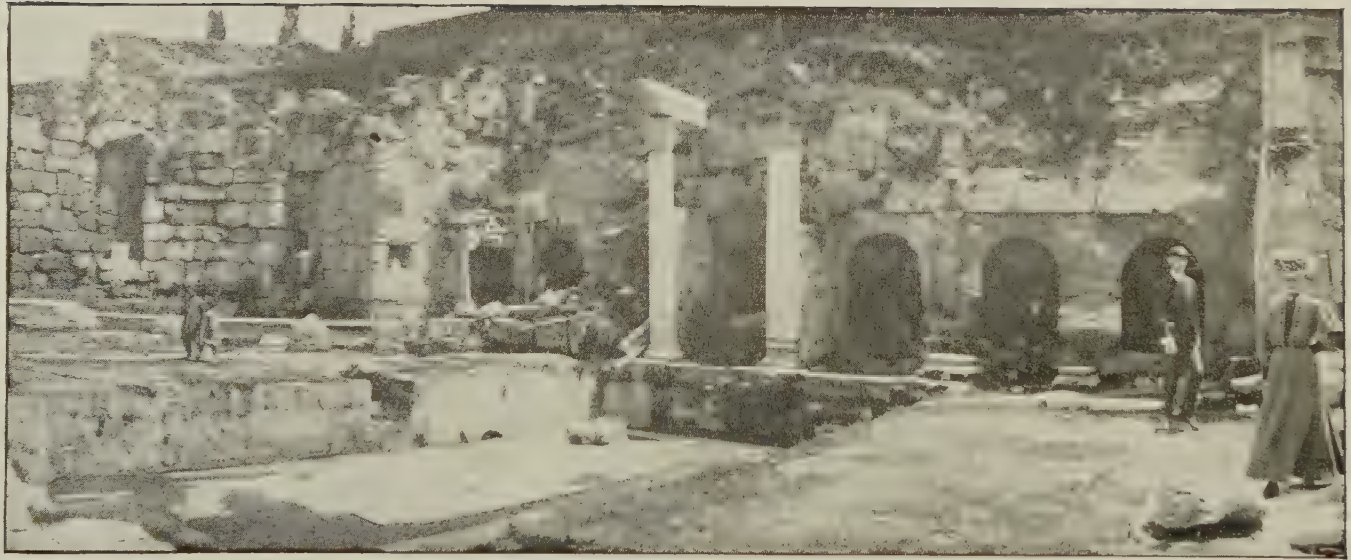

And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

—*Romans 13: 8-14.*

Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth.

—*Ephesians 6:1-3.*

For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall confess to God.

So then each one of us shall give account of himself to God.

Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

—*Romans 14:7-17.*

I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me.

—*Philippians 4:11, 12.*

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith,

When he ascended on high, he led captivity captive,
And gave gifts unto men.

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

—*Ephesians 4:1-16.*

Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

—*Ephesians 4:25-32.*

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, "The reproaches of them that reproached thee fell upon me."

—*Romans 15:1-3.*

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbour. For each man shall bear his own burden.

But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

—Galatians 5:22-6:10.

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

—I Thessalonians 5:12-22.

Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

—*Philippians 4:8.*

THE GREATEST THING IN THE WORLD

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love. —*I Corinthians 13.*

FOLLOWING IN THE FOOTSTEPS OF JESUS.

[From the Epistle of James.]

TEMPTATION.

Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a doubleminded man, unstable in all his ways.

But let the brother of low degree glory in his high estate: and the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Let no man say when he is tempted, "I am tempted of God": for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. Be not deceived, my beloved brethren. Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

Pure Religion

Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Faith and Works

What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, "Go in peace, be ye warmed and filled"; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, "Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith."

An Unruly Tongue

Be not many teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how great a forest is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the course of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

The Peaceable Spirit

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. Whosoever therefore would be a friend of the world maketh himself an enemy of God. Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying? But he giveth more grace. Wherefore the scripture saith, God resisteth the proud, but giveth grace to the humble. Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you.

Speak not one against another, brethren. He that speaketh against a brother or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbour?

RICH AND POOR

My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine

RUINS OF THE TEMPLE OF JUPITER AT CORINTH

Corinth was one of the richest cities of the Mediterranean in the time of Paul. It was called by the poets "the city of the two seas." The "Acrocorinthus," or Citadel of Corinth, crowned with fortifications and temples rose abruptly two thousand feet above the level of the sea

clothing, and say, "Sit thou here in a good place"; and ye say to the poor man, "Stand thou there, or sit under my footstool"; are ye not divided in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats? Do not they blaspheme the honourable name by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, "Thou shalt love thy neighbour as thyself," ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, "Do not commit adultery," said also, "Do not kill." Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgment is without mercy to him that hath shewed no mercy; mercy glorieth against judgment.

Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you.

Go to now, ye that say, "To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain:" whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. For ye ought to say, "If the Lord will, we shall both live, and do this or that." But now ye glory in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand.

Is any among you suffering? let him pray. Is any cheerful? let him sing praise.

The supplication of a righteous man availeth much in its working.

My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

THE GOSPEL OF LOVE AND OF SONSHIP

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.

And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.

Hereby we know that we love the children of God, when we love God, and do his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

—*From the Epistles of John.*

THE CHRISTIAN ATHLETE

What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be a castaway.

—*I Corinthians 9:24-27.*

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. —*Hebrews 12:1, 2.*

With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. Ye were running well; who did hinder you that ye should not obey the truth? This persuasion came not of him that calleth you. A little leaven leaveneth the whole lump.

—*Galatians 5:1, 7-9.*

THE CHRISTIAN TEMPLE

According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

—*I Corinthians 3:10-15.*

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

—*Ephesians 2:19-22.*

A GENERAL VIEW OF THE ACROPOLIS, ATHENS

From a picture belonging to Smith College and used by the kind permission of the Department of Greek Literature

This hill, covered with a fortress and temple, was the most pronounced object in ancient as in modern Athens. This is one of the beautiful temples which Paul saw, from which he drew many illustrations

For we are God's fellow-workers: ye are God's husbandry, God's building. —*I Corinthians 3:9.*

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

—*I Corinthians 3:16, 17.*

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

—*Ephesians 3:14-19.*

Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith; to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.

—*Romans 16:25-27.*

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

—*Romans 11:33-36.*

Now unto the King eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever. Amen.

—*I Timothy 1:17.*

VIEW OF ANTIOCH, WHERE THE DISCIPLES WERE FIRST CALLED CHRISTIANS

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There was everything in the situation and circumstances of this city to make it a place of concourse for all classes and kinds of people. By its harbor of Seleucia it was in communication with all the trade of the Mediterranean; and, through the open country behind the Lebanon, it was conveniently approached by the caravans from Mesopotamia and Arabia. It united the inland advantages of Aleppo with the maritime opportunities of Smyrna. It was almost an Oriental Rome, in which all the forms of the civilized life of the Empire found some representative

At the rugged bases of the mountain, the ground was leveled for a glorious street, which extended for four miles across the length of the city, and where sheltered crowds could walk through continuous colonnades from the eastern to the western suburb. The whole was surrounded by a wall, which, ascending to the heights and returning to the river, does not deviate very widely in its course from the wall of the Middle Ages, which can still be traced by the fragments of ruined towers. This wall is assigned by a Byzantine writer to Tiberius, but it seems more probable that the Emperor only repaired what Antiochus Epiphanes had built

THE CHRISTIAN WARRIOR

But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love: and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do.

—*I Thessalonians 5:4-11.*

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; also taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. —*Ephesians 6:10-17.*

Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

—*I Corinthians 16:13.*

Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. —*II Timothy 2: 3, 4.*

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

—*Timothy 6:11, 12.*

THE HOPE OF IMMORTALITY

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, "He put all things in subjection under his feet." But when he saith, "All things are put in subjection," it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

But some one will say, "How are the dead raised? and with what manner of body do they come?" Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

—*I Corinthians 15:12-58.*

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, "I believed, and therefore did I speak"; we also believe, and therefore also we speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

—*II Corinthians 4:7-5:1.*

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. —*Colossians 3:1-4.*

For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.
—*Philippians 3:20, 21.*

Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same rule let us walk.

—*Philippians 3:7-16.*

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.

—*Romans 8:18-25.*

What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

"For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter."

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

—*Romans 8:31-39.*

SELECTIONS FROM THE APOCALYPSE OF JOHN

(This book is also called the Revelation.)

The Revelation of Jesus Christ, which God gave him to shew unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

John to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.

Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

"I am the Alpha and the Omega," saith the Lord

EPHESUS. VIEW OF THE RUINS OF THE AQUEDUCT. CASTLE IN THE BACKGROUND

From a photograph belonging to Miss Julia W. Snow
and used by her kind permission

God, "which is and which was and which is to come, the Almighty."

I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, "What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead.

And he laid his right hand upon me, saying, "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

"To the angel of the church in Ephesus write;

The Message to the Church in Ephesus

"These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks:

"I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

"And to the angel of the church in Smyrna write;

The Message to the Church in Smyrna

"These things saith the first and the last, which was dead, and lived again: I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

"And to the angel of the church in Pergamum write;

The Message to the Church in Pergamum

"These things saith he that hath the sharp two-edged sword: I know where thou dwellest, even where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

"And to the angel of the church in Thyatira write;

The Message to the Church in Thyatira

"These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants.

"But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

"And to the angel of the church in Sardis write;

The Message to the Church in Sardis

"These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have found no works of thine fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

"And to the angel of the church in Philadelphia write;

THE MESSAGE TO THE CHURCH IN PHILADELPHIA

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

"And to the angel of the church in Laodicea write;

The Message to the Church in Laodicea

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eye-salve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches."

EPHESUS. THE TRADITIONAL TOMB OF ST. LUKE

From a photograph belonging to Miss Julia W. Snow
and used by her kind permission

After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, "Come up hither, and I will shew thee the things which must come to pass hereafter."

Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle.

And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, "Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come."

And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, "Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created."

And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, "Who is worthy to open the book, and to loose the seals thereof?"

And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.

And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, "Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof."

And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh it out of the right hand of him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

And they sing a new song, saying, "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth."

And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing." And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever."

And the four living creatures said, "Amen." And the elders fell down and worshipped.

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, "Come."

And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

And when he opened the second seal, I heard the second living creature saying, "Come."

And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

And when he opened the third seal, I heard the third living creature saying, "Come."

And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, "A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine hurt thou not."

And when he opened the fourth seal, I heard the voice of the fourth living creature saying, "Come."

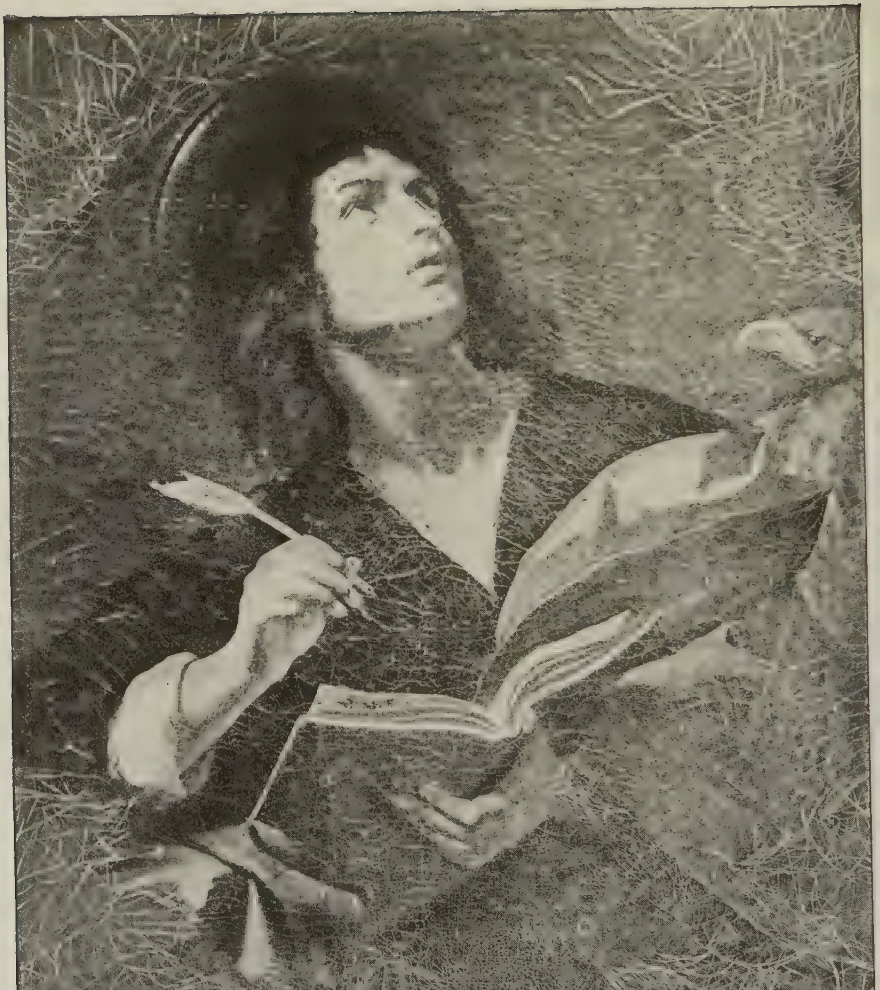
And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

And there was given them to each one a white robe;

SAINT JOHN THE EVANGELIST

By Dolci



and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled.

And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.

And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?"

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads."

And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, "Salvation unto our God which sitteth on the throne, and unto the Lamb."

And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

And one of the elders answered, saying unto me, "These which are arrayed in the white robes, who are they, and whence come they?"

And I say unto him, "My lord, thou knowest."

And he said to me, "These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest."

And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed with precious stone, pure and bright, and girt about their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called "Faithful and True"; and in righteousness he doth judge and make war.

And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written, which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called "The Word of God."

And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his garment and on his thigh a name written,

King of Kings and Lord of Lords.

VISIONS OF THE HEAVENLY CITY

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life. And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

—*Revelations 21:1-4, 10-27; 22:1-5.*

HYMNS OF THE AGES

Many of the great hymns are given elsewhere in the series
A few of the choicest of the centuries
are given here.

NEARER, MY GOD, TO THEE

Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me!
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Though, like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I 'd be
Nearer, my God, to Thee,
Nearer to Thee!

There let the way appear,
Steps unto heaven;
All that Thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

Then, with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I 'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!

—*Sarah Flower Adams.*

JESUS, LOVER OF MY SOUL

Jesus, lover of my soul,
Let me to Thy bosom fly
While the billows near me roll,
While the tempest still is high!
Hide me, O my Saviour! hide,
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last!

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed;
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.

Thou, O Christ! art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with Thee is found,—
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

—*Charles Wesley.*

MY FAITH LOOKS UP TO THEE

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
Oh, let me from this day
Be wholly Thine!

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire!

While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

When ends life's transient dream,
When death's cold, sullen stream
    Shall o'er me roll,
Blest Saviour! then, in love,
Fear and distrust remove;
Oh, bear me safe above,
    A ransomed soul!

—*Ray Palmer.*

FOLLOWING THE MASTER

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to Me," saith One, "and coming,
Be at rest."

Hath He marks to lead me to Him,
If He be my Guide?—
"In His feet and hands are wound-prints,
And His side."

Is there diadem, as Monarch,
That His brow adorns?—
"Yea, a crown, in very surety;
But of thorns."

If I find Him, if I follow,
What His guerdon here?—
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him,
What hath He at last?—
"Sorrow vanquished, labor ended,
Jordan passed."

If I ask Him to receive me,
Will He say me nay?—
"Not till earth, and not till heaven
Pass away."

Finding, following, keeping, struggling,
Is He sure to bless?—
"Saints, apostles, prophets, martyrs,
Answer, Yes."

—Translated by John Mason Neale from the Greek.

ROCK OF AGES

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labors of my hands
Can fulfill the law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

—*Augustus Montague Toplady.*

CROSSING THE BAR

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

—Alfred, Lord Tennyson.

LEAD, KINDLY LIGHT

Lead, kindly Light! amid the encircling gloom,
Lead Thou me on;
The night is dark and I am far from home,
Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on:
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years.

So long Thy power has blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

—*John H. Newman.*

MY COUNTRY! 'T IS OF THEE

My country! 't is of thee,
Sweet land of liberty,
  Of thee I sing;
Land where my fathers died!
Land of the Pilgrims' pride!
From every mountain side
  Let freedom ring!

My native country, thee—
Land of the noble, free—
  Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
  Like that above.

Let music swell the breeze,
And ring from all the trees
  Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,—
  The sound prolong.

Our fathers' God! to Thee,
Author of liberty,
  To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
  Great God, our King!

—*Samuel F. Smith.*

FROM ALL THAT DWELL BELOW THE SKIES

From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are Thy mercies, Lord;
Eternal truth attends Thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

—*Isaac Watts*

NOTES

NOTES

The Psalms.

Psalm 1. Ruskin, in "Our Fathers Have Told Us," declares that among others Psalms 1, 8, 15, 19, 23, 24, well studied and believed, are sufficient for all personal guidance; that Psalm 72 contains many of the principles of just government; and that Psalm 104 anticipates the triumphs of natural sciences.

Jerome, a great scholar in the early church, was drawn to study while still young. One of his favorite texts was from Psalm 1: "But his delight is in the law of the Lord; And in his law doth he meditate day and night."

Psalm 3 was used as a prayer by the English when they learned that the great Spanish Armada had sailed against England in 1588. A still more romantic use was by the Huguenots of France, in whose armies it is said sentries were posted and relieved to the chant of Psalms. and Psalm 3 was used as the signal of danger.

Psalm 4 was an evening prayer, in the early church as well as in the Jewish nation. Many have turned to it in the evening of life. Luther said that he wished to hear it sung in his last moments; and the martyr Ridley, who died in England for conscience's sake in 1555, spent the last night of his life in quiet sleep, having repeated the last verse of this Psalm.

Psalm 8. Not only Protestants, but, at other times, Catholics suffered in England for conscience's sake. One of these, the Earl of Arundel, imprisoned in the tower of London, carved the words of Psalm 8, lines 11, 12, on the wall, where they still remain. This is one of the nature Psalms, and men who loved nature have often had it on their lips, as did frequently Palissy, the Huguenot inventor of porcelain ware. The guild of butchers in Mediæval England took their motto from Psalm 8, lines 13–16.

Psalm 16. One of the last days of Henry Martyn's life was spent in "writing notes on Psalms 15 and 16." Hugh M'Kail, a young Scottish insurgent, repeated the first line of Psalm 16 on the evening before his execution.

Psalm 17. The funeral text of John Howard, the great prison reformer, was taken from Psalm 17, lines 18, 19.

Psalm 19. Another great nature Psalm. Joseph Addison (1672-1719) paraphrased it in the hymn—

"The spacious firmament on high."

Psalm 23. No Psalm has been translated in verse so often. George Herbert, an English poet (1593 1632), is the author of one version—

"The God of love my Shepherd is."

Joseph Addison, of another—

"The Lord my pasture shall prepare."

Psalm 25. In the Indian Mutiny an English collector, Mr. Edwards, was for weeks among natives of doubtful loyalty, hidden with a few other English in a cowhouse, almost stifled with the heat. He derived, according to his letters, unspeakable comfort from the 25th Psalm, especially lines 28–34.

Psalm 27. The motto of the University of Oxford, "Dominus illuminatio mea," is taken from the first two lines of Psalm 27.

Psalm 29. Another nature Psalm. From lines 15 and 16 is taken the motto of George Herbert's "Sacred Poems."

Psalm 31. Few Psalms have been more widely used in Christian history than this. The last work which Savonarola did was to write a commentary on it, which was left unfinished by his death. So highly did Luther consider this commentary that he had it published. The words, "Into thy hand I commend my spirit," were consecrated by the use of Christ on the cross, and have been the words with which many of his followers have met death. The list of those who thus used them begins with the first martyr Stephen, and includes kings, like Charlemagne and Charles V.; martyrs, like Huss, Bishop Ridley and Lady Jane Grey; reformers, like Luther, Melancthon, and

John Knox; poets, like Tasso and George Herbert; missionaries, like Henry Martyn. Mary Queen of Scots on the scaffold and Columbus in a wretched lodging at Valladolid, both passed out of life with these words on their lips.

Psalm 34. Columba, the great missionary to North Britain in the sixth century, sat on the last day of his life transcribing the 34th Psalm. He had written lines 19 and 20 when he laid down his pen, saying, "Here I make an end"; and he never took up his pen more.

Psalm 37. Livingstone says of lines 9 and 10 that they sustained him at every turn of his course in Africa, and even in England.

Psalm 42. The hart was the symbol in the early church for those souls who thirsted for the love of God. Cardinal Manning, one of the ablest of Catholic statesmen of the last century, wrote, "'Why art thou cast down, O my soul,' always seemed a voice to me." Scott was true to the love of the Scottish people for the Psalms when he makes Jeanie Deans repeat the above words in an hour of peril during her journey to save her sister's life.

Psalm 45. It is said that the coronation ceremonies of English monarchs are founded on this Psalm—the oil of gladness, the sword, the crown, the sceptre, the throne.

Psalm 46. The best known paraphrase is Luther's vigorous version—

"A mighty fortress is our God."

In times of discouragement he would often say to his friend Melancthon, "Come, let us sing the 46th Psalm." Cromwell also often turned to it, and his speech at the opening of his second Parliament was in part an exposition of this Psalm. At the beginning of the Indian Mutiny, on the Sunday after the troops of Havelock first learned of their danger, he chose, instead of the Psalm of the day, this Psalm for their encouragement. "On the foundation of sure confidence, gained from a reading of many Psalms, John Wesley built up, by means of his intense energy, his organizing genius, and his administrative capacity, the mighty movement that still bears his name. It was with the words of the Psalms that he met the approach of death. Gathering his remaining strength into the cry, 'The best of all, God is with us,' he lay for some time exhausted. One of the bystanders wetted his parched lips. 'It will not do,' he said, 'we must take the consequence, never mind the poor carcase.' Pausing a little, he cried, 'Thy clouds drop fatness,' and soon after, 'The Lord of hosts is with us; The God of Jacob is our refuge.' Throughout the night he was heard attempting to repeat these beautiful words from Psalm 46. The next morning he was dead."

Psalm 51 was the favorite prayer of Sir Thomas More, the English Catholic, who was as much a martyr for religion and liberty as ever any man of English blood. It was his last prayer, repeated kneeling on the scaffold where he was beheaded. Lady Jane Grey also repeated it on the scaffold, as soon after did her father, the Duke of Suffolk, who also suffered death for his Protestant faith. So did Egmont, executed in Brussels at the command of the infamous Duke of Alva. Carey, the first English missionary to India, desired the first four lines to be the text of his funeral sermon. Shakespeare uses lines 11 and 12 in the King's speech in Hamlet—

> "Is there not rain enough in the sweet heavens
> To wash it white as snow?"

Lines 19 and 20 were repeated by the great English teacher, Thomas Arnold, on his deathbed, while Teresa, the Spanish Catholic saint, died repeating lines 15 and 16. Lines 21 and 22 serve as the motto of Michael Angelo's picture of Savonarola. Few Psalms have been more on the lips of holy men of all ages than the 51st.

Psalm 68 was the favorite Psalm of the Emperor Charlemagne. It was used by the friends of Savonarola at the crisis of his career. A Franciscan friar, whom he had angered by his preaching, challenged him, after the custom of the Middle Ages, to prove his preaching by the test of fire. One of his friends accepted the challenge for him, and on the appointed day headed a procession which marched through the streets of Florence, singing Psalm 68. The challenger did not appear; and the crowd, with the usual bad logic of crowds, turned against Savonarola. Two days later he was thrown into prison, and torture and death ended the scene. This Psalm was the battle hymn of the Huguenots, in the form of a verse translation into French by Beza, a great scholar of the Reformation. Battle after battle was entered to the sound of this splendid song. At one battle, that of Courtras, a young courtier in the opposing army saw the Huguenots kneel as they sang. "See," he said, "the cowards are afraid. They are confessing." "When the Huguenots behave thus, they are ready to fight to the death," replied a veteran from the ranks. Cromwell opened his Parliament with a speech expounding this Psalm. Lines 1 and 2 were the text of the sermon at the service held by the Russians of Moscow in 1812 to give thanks for the retreat of the French from Moscow. Cromwell's "Ironsides" sang this Psalm at the decisive battle at Dunbar, when, the mists arising from the valley, they charged and broke the enemy's ranks.

Psalm 72 was the favorite Psalm of Athanasius, the greatest figure at the Nicene Council in 325 A. D. "Against all assaults upon thy body," he says, "thine estate, thy soul, thy reputation, against all temptations, tribulations, plots and slanderous reports, say this Psalm." The familiar representation, in picture, song and story, of the three Wise Men from the East at the Cradle of Christ as three kings, is based on the kings mentioned in lines 18 and 19.

Psalm 77. Bishop Hooper, a prisoner for conscience's sake in England in 1553, wrote to his wife to read Psalm 77, because of the great consolation which it contained for those who are in anguish of mind. Catholics as well as Protestants found comfort in it.

Psalm 80 was the first of nine Psalms, translated by Milton into English verse in 1648. Lines 10 and 11 underlie Elizabeth Barrett Browning's "The Measure," stanza 2.

Psalm 84. Lines 21 and 22 were the words that called Thomas Aquinas from his life in the world to a monastic career. They came to him as the voice of God. Paula, a holy woman of the early church, died with the words of this Psalm on her lips. Carlyle, in one of his writings, strikes a note of courage and demand for work, with the joyful confidence of the last two lines.

Psalm 85. Lines 15-17 are the keynote of Book III. of the *Imitation of Christ.* Langland's *Vision of Piers Ploughman* is full of allusions to the Psalms, as when Righteousness kisses Peace (Psalm 85, line 21).

Psalm 86. In "Rizpah," Tennyson has a beautiful use of lines 30 and 31.

"And read me a Bible verse of the Lord's goodwill toward men—
'Full of compassion and mercy, the Lord,'—let me hear it again;
'Full of compassion and mercy—long suffering.'"

Psalm 87. The motto of the University of Durham in England is taken from line 1. Lines 2 and 3 are the motto of Augustine's great work, "*The City of God.*"

Psalm 90 was the favorite Psalm of the Emperor Charles V., of the Reformation period. It has had its place in the burial service of the Church of England since 1662. Newman's *Dream of Gerontius* uses a part of this Psalm as a chant of the souls in purgatory. Its solemn strains have very often been used in the church to recall men to the thought of the permanence of God and the fleeting life of man.

Psalm 91 is said to be the Psalm that was sung at the first attendance of Beza upon a Protestant service, and to have made a great impression upon him. In 1177, as a long and bitter conflict between the Emperor and the Pope ended in the triumphs of the latter, and Barbarossa bowed before the Pope Alexander, legend says that the Pope set his foot on the neck of the kneeling Emperor, repeating lines 27 and 28.

Psalm 93. In the days of the Scottish Covenanters it was believed that Psalm 93 was heard sweetly chanted by spiritual visitants. In the belief of such visions the Covenanters became strong to suffer and endure. Quite another use of the Psalm was as a proof of the fixity of the earth, as against the Copernican theory that the earth, not the sun, moved.

Psalm 95 was the battle cry of the Templars during the Crusades, sung as they marched to fight the Saracens. It was used in the more peaceful campaign of missions. Schwartz, the greatest Danish missionary to India, inscribed lines 11 and 12 on the front of a church which he built in South India before the end of the eighteenth century.

Psalms 96, 103, 146, 147, are recommended by William Law as setting forth wonderfully "the glory of God," so that they may always be profitably used for devotion.

Psalm 100 gives the name to the familiar tune of "Old Hundred," which was the tune to which the Scottish version of Psalm 100 was sung. Edward Fitzgerald chose lines 2 and 3 to be put on his tomb.

Psalm 103 was chanted by the Protestants of Scotland at the communion. It is one of the most beautiful of Psalms.

Psalm 104 is one of the fine nature Psalms, the most elaborate of the group, which includes Psalms 8, 19, 29. It has had some curious uses, as when, in the Middle Ages, men opposed the theory of the motion of the sun with lines 11 and 12 and explained earthquakes from lines 57 and 58; when the tail of Leviathan is scorched by the sun, he seeks to seize it, and his movements shake the earth. But a great scientist, Humboldt, wrote, "The 104th Psalm may be said to present a picture of the entire cosmos . . . We are astonished to see, within the compass of a poem of such small dimension, the universe, the heavens and the earth, thus drawn with a few grand strokes."

Psalm 105. Lines 1 and 2 of this Psalm are inscribed on the pulpit in which Baxter, the great Puritan divine, preached. "He was one of the greatest of preachers, patient alike under the lifelong pains of disease and thirty years of almost incessant persecution. He so transformed his parish of Kidderminster that on the Lord's day there was no disorder to be seen in the streets; but you might hear a hundred families singing psalms, and repeating sermons as you passed through them."

Psalm 107. One of the earliest Scottish reformers, Wishart, was a preacher of remarkable power. At one time, hearing that the plague had appeared in Dundee, he hastened there, and preached his first sermon in one of the gates of the city. Its text was from Psalm 107: "He sent his word, and healed them." Alexander Duff was the first Scotch missionary to India. On his way out, in 1830, the ship in which he sailed was wrecked at the Cape of Good Hope. The passengers and crew escaped to a small island, but all their possessions were lost. Duff's Bible and Book of Psalms were among the few things that drifted ashore; and, while passengers and crew kneeled on the sand, Duff read Psalm 107. It is said that the loss of all things except the Word of God made a profound impression on Duff, who was for many years a most devoted and valuable worker in India.

Psalm 114 is used in Dante's *Divine Comedy*, where he gives a picture of a boat, on which are seen a hundred spirits, singing together Psalm 114. (*Purgatorio*, Canto II. 11 40ff.) Milton translated this Psalm into verse when a student at Cambridge, at the age of 15.

Psalm 116. At the famous relief of Lucknow in the Indian Mutiny, a soldier known as "Quaker Wallace" went into the fight quoting the Scotch version of this Psalm. Lines 27 and 28 were chosen as one of the texts from which Bernard preached the Crusade.

Psalm 117. The shortest Psalm. This is the Psalm which Cromwell sung on the battlefield after his victory at the battle of Worcester.

Psalm 118. Luther said of it, "This is my Psalm, my chosen Psalm. I love them all; I love all Scripture; . . . But this Psalm is nearest my heart, and I have a familiar right to call it mine. It has saved me from many a passing danger, from which not emperor nor kings nor sages nor saints could have saved me. It is my friend; dearer to me than all the honors and power of the earth." Curiously enough, it was also the favorite Psalm of the emperor of the time, Charles V. This Psalm was sung by the soldiers of the Prince of Orange, King William, when he landed in England. It was sung as they stood upon the beach, and thus the landing was made a religious service. In the words of lines 45 and 46 Queen Elizabeth expressed her relief from the feeling of danger, at the news of the death of Queen

Mary, her bitter enemy. When Charlemagne entered Rome he was hailed by the people with lines 51 and 52. So all through Christian history the Psalm has lent itself to use as celebrating triumph and success.

Psalm 119 is an alphabetic Psalm, in sections consisting of eight couplets, and each couplet of the same section beginning with the same letter. The sections follow in the order of the Hebrew alphabet. It is the most elaborate alphabetic Psalm, there being several others where each verse begins with a successive letter. It is also the longest Psalm in the book. Still another peculiarity is that every verse contains a reference to the law of God. It is a Psalm greatly loved by many people. William Wilberforce, the great opponent of slavery, said at one specially busy time that he found great comfort in repeating the 119th Psalm. Ruskin, who learned it in his boyhood, later writing of it, notes how the sense of delight in the law of God runs through it all. Henry Martyn committed it to memory. David Livingstone learned it in Sunday school at the age of nine. The names of those who have found delight in this Psalm would make a very long list and be representative of many different vocations.

Psalm 121. This Psalm was read by David Livingstone with his family on the morning when he started for his first mission tour to Africa. A later missionary, James Harrington, on his journey into Africa, repeated this, which he called his "Traveling" Psalm, every morning.

Psalm 122. James Hogg, the Scottish poet, is said to have learned this Psalm before he knew his letters. The Bible was his only book in boyhood. This Psalm was used in the Huguenot wars as the Huguenot's chant of victory after battle.

Psalm 126. Robert Estienne, a French printer of the Reformation time, who was very influential in giving the Bible to the people, says that often in his controversies he found strength in this Psalm.

Psalm 130. One of Luther's best known German hymns is founded on this Psalm—

"Aus tiefer Noth schrei Ich zu dir."

Beza died repeating lines 5 and 6, and it was one of the sustaining influences of Bunyan in his spiritual struggles with himself.

Psalm 136. Milton's hymn, written when a student at Cambridge, at the age of 15, is founded on Psalm 136—

> "Let us with a gladsome mind
> Praise the Lord for he is kind,
> For his mercies aye endure,
> Ever faithful, ever sure."

Psalm 144 was used by Bernard as a text from which to preach a crusade to win Jerusalem from the Saracens. Lines 10 and 11 have been used, both in England and in France, as a motto on the face of sundials. "Man is like to vanity. His days are as a shadow that passeth away."

Psalm 145 is the base of Gerhardt's hymn—

> "I who so oft in deep distress."

Milton has paraphrased it in *Paradise Lost,* Book XII, 11, 561–6, beginning —

> "Henceforth I learn, that to obey is best."

Augustine's *Confessions* begins with lines 5 and 6 of Psalm 145. Carey, who was not only a great missionary, but a great linguist and a great botanist, prefixed Psalm 145, lines 19 and 20, to his edition of Roxburgh's *Flora Indica.* Lines 25 and 26 are inscribed in Greek over the portal of the Mohammedan mosque at Damascus; a relic of the time, thirteen hundred years ago, when it was a Christian church. William Law chose this Psalm for a morning hymn.

Psalm 147. "Afflavit Deus," the motto on the coins struck in England to commemorate the victory over the Spanish Armada was taken from the lines: "He sendeth out his word and melteth them: He causeth his wind to blow, and the waters flow."

Psalm 148. St. Francis' famous *Canticle of the Sun* is founded on this Psalm.

Psalm 150. This final Psalm was a sort of doxology, written to close the book of Psalms. It expresses what is the central thought of the book—praise to God. The Benedictine Monks in the Middle Ages were accustomed to sing this Psalm during the casting of their bells, while the metal was cooling. Two missionaries to the Slavs in Eastern Europe wished to construct an alphabet and translate the Bible into the Slavic language. It was referred to Pope John in 879 A.D. He sanctioned it on the basis of the last two lines of the Psalms. The alphabet was made, and is the basis of that used by the Russian, Bulgarian, Roumanian and other Slavonic languages to this day; while the translation is the basis of that used by the Russian church.

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